

THE
PRACTICE
OF
Christianitie :

OR,
An Epitomie of seven
Treatises, penned and published in
the yeare 1623. by that Reverend and
faithfull Pastor M. R. R. late Preacher
of Wethersfield in Essex, tending
to that end.

Contracted long since for private use,
and now published for the benefit of such, as
either want leisure to read, or means
to provide larger Volumes.

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gate. 1635.

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MADAGA

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TO
ALL THAT ARE
CALLED TO GLO-
ry and vertue; by name, to
the Inhabitants of the City of
London; and more especially
to them of the blacke-Friers:
S.E wisheth increase of true h li-
nessse in this life, and eternall
happineſſe in the life
to come.



Y harts desire
and prayer to
God for you
is, that you
may be sauad.
For I know

and am perswaded that there is

Rom.10.1.

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in you a zeale of God ; and the same according to the sound knowledge of the Gospel of Jesus Christ. But the sparkles of this holy fire, (though they come from heaven, and are kindled by the holy Ghost) will soone bee quenched, if they be not kept alive by the blowing of the same Spirit (by whom they were first infused and kindled in your breasts,) by such meanes as he hath prescribed and plainly set downe in the Booke of God.

2 Tim. i. 6
God's word
preached
and heard
aright, the
chief and
only ordinary
means to
beget and
nourish all
heavenly
graces.

The principall meanes and bellowes (as I may say) that the Spirit of God useth to this purpose, is the written word of God ; chiefly, when it is soundly, plainly, and zealously preached, with wise-

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wisedome, and meekenesse,
and brotherly love. For
then it is especially made
(as Paul testifieth) *the wisedome of God, and the power of God*; that is, the most wise
and powerfull meanes, which
God (who is onely wise and
Almighty) hath appointed
to bring men to heaven by.
And in another place hee
professeth, that hee is not a-
shamed of the Gospell of Je-
sus Christ; (meaning, of
the preaching of it,) giving
this reason, because it is the
power of God to salvation,
to every one that belie-
veth: meaning thereby, who-
soever doth belieeve (as e-
very one doth, that is ordai-
ned to eternall life,) that
this preaching of the Gos-

Cor. 1.24

Rom. 1.16.

et alio

Act 13.48

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1 The. 5.19

Verse.

spell is the ordinary instrument of the holy Ghost, whereby this precious faith is wrought in his heart. Finally, writing to the Thessalonians, and charging them *in no case to quench the Spirit,* (meaning thereby the heavenly graces, holy desires and affections, good motions and purposes, wrought in their hearts by his Spirit) hee addeth immediately another admonition, pointing at the meanes whereby the Spirit may bee quickened and kept alive, laying, *Despise not prophecying:* that is, see that you neither contemne, nor yet neglect the interpretation and ministracie of the Word of God, and prayer ; but frequent and

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and use it with all diligence, reverence, constancie, meeke-
nesse and humilitie, mixing
it with faith, and receiving
it into good and honest harts:
so shall you not neede to
seeke for this holy fire a-
broad, (as the foolish Vir-
gins sought for oyle of their
fellowes) but shall alwayes
find it ready kindled in your
owne bosomes.

Neverthelesse there is a
necessary, profitable, and
holy use of the Word read
as well privately as pub-
likely: else (to omit sundry
precepts and exhortations
in the Law, even to Kings
and Captaines, who may
seeme to bee most priviled-
ged by meane of their ma-
ny and weightie affaires.)

Mat. 25.8

Reading a
good belse
to the saue
end.

Deut. 17.
28, 19
Iosb. 1.8

The Epistle

John 5.39.

Act 17.11.

Christ would never have commanded the Jewes, to search the Scriptures, as the Well-spring of eternall life. Nor the holy Ghost have commended the Jewes of Berea, as better borne, and of more noble spirits than they of Thessalonica ; and that for this reason, because they received the Word with all readinesse of minde, and searched the Scriptures daily, whether those things were so or no. Neither would Paul have exhorted Timothy, (an holy Evangelist, and skilfull in the Scriptures, which hee had knowne even from a child) to give attendance to reading ; had it not beeene both a necessary and a profitable dutie, even for the most expert and

Dedicator y.

and skilfull therein.

And though the Apostle John (who wrote by the speciall instinct of the Spirit of Christ) in pronouncing him *Blessed that readeth, and them that heare the words of that prophecie, and keepe those things that are written therein,* have a speciall relation to that Divine and excellent booke of the Revelation: yet the same is, and may bee truly affirmed of the rest of the Scriptures; and by proportion, of other godly bookes and writings, tending to the explication and unfolding of the same, for the enlightening of the judgement; or to the application thereof, for the reforming of the conscience, and

Rev.1.3.

Reading of
other godly
bookes, good
helpes also.

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and amendment of the life
and conversation : for to
one of these two ends (or
both) tend all the labours
and writings of the learned
and godly Divines, that
have lived in any age of the
Church. This little booke,
(as also the larger volume,
whereof it is an Abridge-
ment) aymeth at both ;
though it doth direct and
leade especially to the lat-
ter.

For it treateth of the
knowledge, and chiefly of
the practice of true godli-
nessse and Christianitie ; a
most rich and gainefull trade
and ample revenue, farre
exceeding that of *Cræsus*, or
Crassus, or of the rich man ;
whose large demeanes and
little

*The subject
summe and
matter of
this Treas.
rie.*

Luk. 12.16

Dedicatory.

little Countrey (as it were) brought foorth fruit in such abundance, as hee wist not well where to bestow it. For a godly life (the rule whereof is the word of God, and the root, true faith, grounded upon the same Word) bringeth sweet security, safe peace, and spirituall ioy to a beleeving Christian, with true comfort and contentment in every estate and condition of life : which all the kingdomes of the world, and the glory of them (though it were in Satans power to bestow them upon any man, as hee braggeth to Christ) are not able to doe.

If it bee demanded what a godly life is ; I answer, in gene-

The benefit
of a godly
life.

1 Tim.4.6

LuR.4.6.

what a god-
ly life is.

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Psa. 119. 9.

Ephes. 4. 18.

Rom. 2. 29.

generall, it is such a life as is
in all things framed according
to the word of God :
called also the life of God,
because it is that life which
God in his Word requireth
of us, and by his Word and
spirit worketh in us. By which
Word and Spirit we beleieve,
and be assured that he will (in
some good measure) enable
us thereunto, and blesse us
therein. More specially, it is a
true, humble, hearty, and con-
stant endevour, in nothing
to offend God, but to please
him in all things, all our
life long, and every day and
houre of our life ; and that
not onely in our words and
outward actions, but also
in the most retired, secret,
and hidden thoughts, affe-
ctions

Dedicatory.

tions and purposes of our hearts. Sometime it is called a bringing forth fruits worthy of repentance or amendment of life; which is nothing else, but when the party, who is assured of his salvation, and of the forgiveness of his sins by faith in Christ, doth sorrow godlily for his sinnes past, with full purpose of heart never to returne to foolishnesse againe; but to reforme himselfe from day to day more and more. It may (to the same purpose) bee called the life of faith, because the true Christian looketh onely to the Word of God, resting and relying upon it by faith, with full purpose of heart to come under the government of

Matth.3.8.

Fsal 85.8

A God,

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God (from the power of sinne and Satan,) rejoicing in his promises, fearing his threatnings, obeying his precepts, imitating the vertues of his servants, shunning the vices of the wicked, and the infirmities of the godly. This godly life, or life of faith, is a most glorious and rich prerogative. For by this wee shall bee much more quiet and confident in the middest of many incumbrances, and rest more assured of our salvation from time to time, than otherwise wee can possibly doe.

By this course wee shall have more assurance, that our weake prayers shall bee accepted, and our strong lusts

* further
benefit of a
godly life.*

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lusts abated and weakened :
by this wee shall escape many sharpe and bitter afflictions, and have grace to beare such as are laid upon us with greater patience and meeckenesse : by it wee shall goe through with our particular callings and afaires more chearefully, and beare the crosses and incumbrances that fall out about them more easily. And finally, by it we shall attaine (in some good measure) to that tranquillity of minde, peace of conscience, and quiet estate, which the carnall wisedome of man shall never finde and enjoy ; and without which the life of man (in comparison of this holy and heavenly life of

The Epistle

faith) may bee truly counted very miserable and accursed.

And so much concerning the summe and matter of this Treatise.

A threefold
scope and
drift of this
ooke
First, to dis-
cover our
corruptions,
and bring
hem into
detestation.

Touching the scope and drift of it : First, it serueth to set forth (as in a glasse) many secret and deceiuable corruptions of mans heait ; and to helpe us to finde out what swarmaes of noysome, dangerous, vaine, wicked, and worldly lusts doe lurke and lodge therein ; and bring them into a vile and base account with us ; and to make us weary and ashamed of them, and carefull to entertaine better in their roome. To the same effect it serueth to discouer and lay open the danger, dis- comfort,

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comfort, and loathsome, not onely of a notorious wicked life (which the very Heathen by the light of nature did condemne;) but also a loose, idle, unsetled, and wicked life ; taken up, and occupied (in a minner altogether) with the lust of the flesh, the lust of the eye, and the pride of life ; which the most part (even of them that make profession of the Gospell) doe leade, and to bring them out of loue with it : and to let them see and know, that this is not that even and narrow way, that will bring them to the kingdome of heaven, but rather the crooked and wide way, that will bring them unto hell.

x Joh. 1.16

Mat. 7.13

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Secondly, to
makemen
in love
with a true
godly life.

Secondly, whereas a great number of them, who openly and outwardly make a shew of religion, doe not relish and taste a true religious and godly life; but rather (at least secretly in their hearts) disaffect and distaste it, censure and condemn it as unsavory, unsociable, and cumbersome ; counting it too precise, tedious, morish, monkish, melancholike, and I know not what : this Treatise aymeth at this, to set forth the beauty, glory, gaine, pleasure, sweetnesse, and safety of a Christian conversation ; and to bring the heavenly life into greater liking with us, and us into further love with it ; and to make that which (to most

Dedicatory.

most men) is so irkelome and unsavoury, more easie and sweet unto our soules ; shewing that it is no tedious bondage, but a spirituall liberty, an easie yoke, light burthen, and pleasant race.

Thirdly and lastly, where-as many weake beleevers, who doe in some measure admire and long after a Christian life ; and would faine doe well, and yet know not well how to goe about it, for want of sound and sufficient direction tending to this end : this Treatise serveth singularly well for that purpose : and besides, it helpes very notably to the removing of such lets and hinderances, cavils, and stumbling blockes, as are usually

Thirdly, to
direct and
further
men in it:
and to re-
move such
stumbling
blockes, as
may hinder
it.

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laid in the way of weake Christians, in their safe and quiet passage towards heauen; and setteth such a course for the seasoning of the heart, and well ordering of the life, that being constantly kept, a Christian may have more true peace, communion, and neare acquaintance with God every day, than otherwise hee shall attaine unto in many dayes. For herein men are taught how to walke with God, and avoyd all evill every day; and to doe good (so farre as humane frailty may attaine unto) as in our liues and callings wee shall have occasion and ability to per forme, keeping away the woe that commeth by sinne:

not

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not pleasing our selves (as the flesh is prone to doe,) when wee have performed some good duty to God, or our brethren, by letting loose the reines to some unlawfull liberty , by which wee shall lose more than we have gained ; but to keepe our selves well when we are well.

In respect of the first drift, the Treatise, whereof this is an abridgement, is fitly called (by a godly Divine) The Anatomy of the soule, discovering the manifold deceipts, corruptions, and detectes thereof: and in respect of the two latter, the Physicke of the same; because therein are added most approved remedies for the cu-

*It may be
called the
Anatomy &
Physick of
the soule.*

The Epistle

ring of all spirituall diseases, with like preservative to maintaine the health of the spirituall man ; so far as may be obtained in the contagious ayre of this infectious and wicked world.

I might (and that very justly and worthily) commend the Authour of the seuen Treatises here abridged, as a man of most rare, constant, and long approoved piety, and unweariable paines in the worke of his ministerie, both publikely and privately, for the space of forty yeares together, and more. So might I commend the worke among (yea, above) many other Treatises, as a precious pearle, and hidden treasure : but I

*The Author
of the seuen
Treatises,
here abrid-
ged, a rare
man.*

leave

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leave the Author to the commendation of many hundreds, to whom hee was knowne as well as to me; and the worke to the commendation both of it selfe, and of him.

And surely, for my owne part, I was so affected with the reading hereof, that if any little respect of my person (the most weake and unworthy servant of Christ that ever opened his mouth in publike so long together, with any approbation of the faithfull Ministers and people of God by them that know mee, or have heard and receiyed a good report and opinion of mee) may bee a motive to my brethren, to whom I dedicate

A brife
motive (be-
sides all the
former,) to
the reading
of this book

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cate this poore labour, to
reade it over (as their needs
shall require, and their lea-
fure give them leave,) but
once a Moneth, or once a
Quarter, or in some such
time as they shall finde most
fit, and bee constant there-
in; I shall rejoyce more in
it, and make account that
I have gained more by it,
than if I had gotten many
hundreds of gold and sil-
ver.

*An admoni-
tion to avoid
sicknesse
and incon-
uenience in
reading; of
which, see
more in the
12 chapter
of the third
booke.*

But lest I should exceed
the bounds of an Epistle,
I will onely adde one cau-
caution, given by the forena-
med Author about reading.
~~For~~ hee affirmeth, that once
or twice reading over a
booke for practice, is note-
nough: yea, he saith further
that

Dedicatory.

that it is found by experience, that a good booke is of most Christians little seene into by once or twice reading over, much lesse the use and fruit of it reaped by dull heads, slippery memories, weake and slow practizers. Whence I may conclude, that it is no marvell, that (in so great variety of learned and godly Catechisms, and other profitable Treatises, penned and printed in our owne native language, and mother tongue) there is so little sound knowledge, and conscientiable practice of Christianity, seeing it is the custome (in a manner) of most professours, rarely or never to reade over a good booke, (of any reasonable bignesse)

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bignesse) from the beginning to the end thereof: or if they doe so, then (as if they had done enough, they lend it, lose it, give it away, or cast it aside for ever, to the dust, cob-webs and moths to study and meditate upon, for any more dealing they meane to have with it.

Let such remember what the Apostle *James* writeth to the covetous rich men of his time: *Goe to now yee rich men, weep and howle for your miseries that shall come upon you: your riches are corrupted, and your garments moth-eaten: your gold and silver is cankred, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.*

Give

Dedicatory.

Give mee leave to speake
after the same manner to
such Readers ; Goe to new
ye carelesse and unconcernable
Readers of good booke ;
wheepe and howle for your
miseries, that shall come up-
on you : your good booke
are marred and defaced,
and your well-bound Vo-
lumes moth-eaten, or mouse-
eaten ; your gilded covers
covered with dust and cob-
webs (that are upon them,
and about them) shall bee a
witnesse against you, and
shall eat your flesh as it were
fire. What precious ac-
count did our godly bre-
thren and sisters (to omit fer-
mer times) make of a good
booke in Queene Maries
dayes ? And what sweetnesse
did

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did they suck out of the godly Writings that were then extant, though farre inferiour to many that bee now abroad in the world? And what need wee may have hereafter of such sound and savoury writings, as wee now east at our heeles, he only knoweth that knoweth all things perfectly, whether past, present, or to come. To him, even to the King eternall, immortall, invisible, the onely wise and good God the Father, Sonne, and holy Ghost, be given all honour and glory, for ever and ever.

-end yit by me **Amen**, bili' soner
-rel timo of) a will has uskis
booy s lo gilas (seein' em
miles) and O si - **TO**
fleas and mites haf' a good
life.



TO THE CHRI- stian Reader.

Understand, Christian Reader, that having
read over (some four-
teene yeares agoe) Master Rogers seven Treatises of
the Practice of Christianitie, I
made this Abridgement of them,
which thou now seest, for the use
of my selfe, and some private
friends, not having any the least
cogitation of permitting it to come
into Print. But finding of late
that I could not call in the Copies
I had given and lent abroad; and
fearing lest some (which is a com-
mon practice in these dayes)
might have thrust it forth, with-
wrong tamee, and to the Author,
I gave way (not without much
conflict and doubting) to the pub-
lishing

To the Christian Reade

lipping thereof: yet without pur-
pose to preindice the more prof-
itable labour of any other in this
kinde; whereof I neither knew
nor heard of any, all the while it
was in my hand; much lesse had I
any purpose to preindice and bin-
der the reading of the larger vo-
lume, which I rather desire to
bring into request and liking with
so many, as have ability to buy it,
with leisure and time to reade it,
as also capacity and memory to
bearc away the summe and mat-
ter of it.

I confess, that having no pur-
pose at all to let it come abroad,
I used sometimes more liberty
then otherwile I woulde haue done
yet I hope without hurt or wrong,
either to the writer (whose bles-
sed memory I doe highly rever-
ence) of the larger volume, or
to the Reader thereof. For the
additions and alterations of my
owne, they are very briefe and
few: neither haue I borrowed
any

To the Christian Reader.

any thing out of any other, saving
only in the Chapter of Medita-
tion, wherein I added something
out of a learned divine, who wrote
not many yeares ago of that argu-
ment. Thus, commanding thee,
and all thy faifthfull labours to
God, and to the word of his grace,
which is able to build thee far-
ther, and give thee an inheri-
tance among them that are san-
ctified, I rest

Doctor
Hall.

Thine in Christ,

S. E.

TO

John Hall's Library

TO THE CHRI- stian Reader.

The least labour in a
sleight matter is too
much, in a weighty mat-
ter the greatest paines too little:
The subject matter of this booke
is as weighty as any can bee: in
it is expressed that point, which
in these dayes hath most need to
be pressed, The Practice of
Christianity. For as never
more knowledge, so never lesse
practise therof. To such ripe-
nesse is prophaneesse grownne, as
piety hath lost all her power for
want of practice. One maine
cause whereof, I take to bee the
corrupt censure of this age, which
consetteth a mans walking in
his integrity to be ouer-strict
fin-

To the Christian Reader.

singularity. Can there now bee too much paines taken about this point? Are not large volumes, briefe manuals, and all needfull to this purpose? Among other Treatises to direct us in the Practice of Christianity, and to invite us therunto, I never read any comparable to the Seven Treatises, set forth by him who had so good experience of what hee wrote, and gave so good evidence thereof in his life, that therein he did but penne his owne practice. Blessed bee the Lord that first gave him to his Church, and so long continued him therein; and blessed be his memoriall for ever. The onely thing that with any colour or shew can be alleaged to keepe any from a diligent reading thereof

M. Richard
Rogers,
preacher
of the word
of God at
Webber's
field in
Essex.

To the Christian Reader.

thereof, is prolixity and largenesse. To which let mee answer, that the prolix stile is answerable to the copious matter; and so framed, as it doth both give good grace therunto, and also secretly instill grace into his heart, that with a pure heart readeth the same. But yet to helpe their weakenesse, who either cannot finde leisure enough to read, or afford mony enough to buy the forenamed large volume, (not to hinder any that have money and time enough to buy and read over those Treatises at large,) the Author of this Manuell hath contrallted these Seven Treatises into a narrower compasse than any one of them is by it selfe. No man more fit to undertake this worke, than hee who hath undertaken

To the Christian Reader.

taken it. The spirit of the one and the other were as like as the spirit of Eliah and Elishah. Though the letters and words in this Epitomie bee more than seven times fewer than in that Volume, yet not a dram of the substance thereof is lost. Neither is this Manuell onely an Epitomic of that Volume, but also a Commentary thereon: for his order and manner of proceeding by Questions and Answers, giveth great light to the understanding of the true scope and meaning of the severall and distinct points therein contained. For further helpe of the weaker bee bath also made an Epitomic of his Epitomie, by noting the summe of every Answer in the margin. To a further know, that in this Epitomie

some

To the Christian Reader.

some things are more fully handled, than were in the large volume of the first Author. This Authors paines, and my love, I commend, as in generall to all the Christian Readers of this booke; so in speciall to my beloved Parishioners and friends of the Blacke-friers in London, to whom it is dedicated by the Author himselfe: for whom, and for my selfe, I earnestly intreat the helpe of your prayers unto the Almighty, to whose good grace I commend us all, and rest

Your servant in the
Lords worke,

WILLIAM GOVGE.

From Church-court in
Black-Friers, London,
August 23. 1618.



THE PRACTICE OF *Christianity.*

THE PREFACE.

Question.

IS it necessary to write any thing concerning this argument?

A. Yes : very necessary, seeing nothing is more necessary, profitable, pleasant and rare, than a right Christian life : besides, few have written thoroughly of it: and the Papists, who

How need-
ful it is to write
of this mat-
ter.

would challenge unto themselves the opinion of devotion and holiness, are very shallow and unsound therein.

Q. How appeareth that?

A. Because they make little or no account of true faith, the onely mother and nurse of a godly life. For *Parsons* in his *Resolution* saith most absurdly, that the studie and exercise of good deeds is the right way to obtaine at *G o d s* hands the light of true beleefe. Thus setting the cart before the horse, and giving poyson in a golden cup.

Q. Among many, who hath written profitably of this matter, to the capacity of all sorts of people?

A. That Reverend man of God, and faifthfull Minister, Master R. R. whose booke may be fitly called the *Anatomy* or cutting up of the inward man (in as much as it letteth forth in a lively

Papists unsound herein.

*This booke
is an An-
atomy of the
spirit.*

lively manner, the innumerable, secret and deceiveable corruptions of the heart) the phisike of the spirit, and the diet of the soule.

Q. *Why so?*

A. Because herein is shewed, first, what common and neare acquaintance there may be betwixt God and a Christian in this life. Secondly, what hold may be laid on the promises of God. Thirdly, what strength may be gotten against sinne. Fourthly, what freedome and liberty wee may have by faith. Fifthly, what stayednesse and constancy may be attained in a good course. Sixthly, what comfort and rejoicing the children of God have even in this life, and that not in prosperity only, but also in affliction.

*contents of
this booke.*

Q. *What may bee the maine scope and drift of this whole treatise?*

A. It tendeth to bring the
B 2 Chri-

Scope.

Christian life into greater price and request ; and to make the path-way to heaven more easie and pleasant to such as will walke therein, by causing them to taste and see how sweet the Lord is ; and to feele the power of the life to come, and to hold fast for ever the heavenly prerogatives which they have by Jesus Christ.

Q. What are those prerogatives?

A. They are, first, freedome from condemnation. Secondly, certainty of Gods favour and love. Thirdly, assurance of eternall salvation. Fourthly, daily power to weaken & overcome all corruptions, and all lets, hinderances and discouragements that menshal meetwith in their journey to heaven ; being neither cast downe with needless feare, nor yet possessed or puffed up with worldly hope ; but fearing their owne weakenesse with-

Preroga-
tives of a
Christian,
set out more
large'y in
the sixte
ooke.

without despaire, and resting by faith on God without presumption, being heavy for their owne and others sins without dumpishnesse, and merry in the Lord without lightnesse; as will appeare more fully in the Treatises following.

Q. What and how many be the points that are meet to be knowne to be attaining of the true practice of a Christian life?

A. They are chiefly seven: for, to the attaining of this happy estate, we are to know, first, who are indeed the children of God and true beleevers, and how men are brought to this estate. Secondly, what the life of true beleevers is, & what course such persons must walke in all their dayes, and how they are to carry themselves both towards God, and towards men. Thirdly, by what meanes this godly life may be continued and daily increased. Fourthly, what be

7 Parts of
this Trea.
tise.

the best and most profitable directions serving to that end and purpose. Fifthly, what bee the chiefe lets and hinderances of a Christian in this course, with the most soveraigne remedies against the same. Sixthly, what be the peculiar privileges and blessings, which God doth bequeath and bestow upon his beloved ones, over and besides such benefits as they have in common with the men of the world. Seventhly and lastly, we are to know how to answer the objections and scruples of weake consciences, and the cavils and exceptions of carnall persons against the doctrine of the daily practice of Christianity.

THE



THE FIRST BOOKE.

CHAP. I.

Question.

TO come now to the first point, which is, Who are the children of God, and true believers indeed, and have sound assurance of their salvation: is this so necessary to be knowne?

A. It is most necessary: and the rather, (to omit the reasons that are touched hereafter) because the most part are greatly decevied concerning this point: and namely, three sorts of men, that is to say, Papists, or Roman

VVho are
God's chil-
dren.

Affurance
of salvation
the weighti-
est point of
all others.

Catholicks : carnall professors
of the Gospell, and ignorant
persons.

*Q. How are the Papists de-
ceived?*

A. In that they hold it not
only very difficult and hard for
a man to be assured of his salva-
tion, and of the free forgive-
nesse of his sins, by the assurance
of faith, or otherwaies (unless it
be by speciaill revelation;) but
also say, it is presumption, for
any man to challenge this assur-
ance to himselfe.

*Q. How are the common Pro-
testants deceived?*

A. In that (in another extre-
mity) they make the assurance
of salvation too common and
easie a matter; and they count
him little better than a madman
(or at least greatly distempered
with some melancholick humour)
that is perplexed and
troubled in his mind, by dout-
ting of the favour of God, and
for-

Papists de-
ceived here-
in.

Common
Protestants
deceived.

forgivenesse of his sins by the blood of Iesus Christ ; although divers Scriptures teach the contrary, as *Mattb. 7. 14. 21.*

Luke 12. 32. ~~and so followeth~~

Q. How are ignorant soules deceived ?

A. In that they thinke that so long as they doe well , and serve God , and deale justly with their brethren , they are Gods children and heirs of salvation : but if at any time they slip or fall , though it be of meere faul-ty , then they doubt lest they be none of his ; as though the love and truth of God were as changeable as the course of their lives .

ignorant
persons de-
ceived .

Q. But be there not some god- ly people , who dare not believe the forgiuenesse of their sins any longer than they walke humbly before God , and dursifull towards men .

A. Yes verily : and these are not rashly to be condemned :

Some godly
deceived .

yea, they are to be commended rather, if they onely take occasion by their falls and slips, to enter into a more serious examination of the soundnesse of their faith and repentance: otherwise if they make their wel doing the chiefe anchor of their hope, comfort and assurance, they erre dangerously, considering that the assurance of Gods love is the strongest perswasion to true godlinesse that can bee, and the very chiefe ground thereof, Luk. 7.47.

Q. How may a man attaine to this, to know assuredly that he is indeed the childe of God, and a true believer?

A. God doth worke this faith and assurance in the hearts of thole that be his, by his holy Spirit, by giving to them, first, a cleare sight, and lively feeling of their owne heavy estate; and secondly, of their redemption and deliverance out of the same

CHAP.

God workes
faith by
sense of mi-
serie, and re-
demption by
christ.

C H A P . I I .

Q. **VV**Herein doth this heavy estate of Man after his fall consist?

A. First, in the losse of Gods favour, and of that former blessed and holy estate wherein hee was created in *Adam*: and secondly, in procuring of the cleane contrary, cursed and miserable condition.

Q. Wherin consisteth his misery?

A. In two things: whereof the first is his sinfulness against God, whom hee doth alwayes, and in all things offend, being able to doe nothing but that which highly displeaseth the divine Majesty; the other is this, that he is alwayes, and in all things most odious and hatefull to God, and most justly forsaken and accursed of him.

Q. Wherein consisteth mans sinfulness?

A. First,

Mans heavy estate:
1. In losse of
happinesse.
2. Gaine of
misery.

Mans mis-
ery in sinne
and curse.

Mans sin-
fulness.

A. First, every man is guilty of that grievous transgression which Adam and Eve (in whose loynes they were, and from whom they come) committed in Paradise. Secondly, from hence all the powers of his soule, and members of his body, are infected with that yevome, commonly called Originall sinne, spreading into them; which as deadly poysen put into a cup of wine, doth corrupt and spoyle every drop of it.

Q. In what sort are the powers of the soule and body corrupted?

A. The understanding is full of blindnes and darknes, not favouring of the things which are of God. The memory either forgetreth good things altogether, or els remembreth neither good nor ill as it ought to doe. The conscience is feared, benummed, and defiled, and never soundly peaceable, neither excusing nor accusing as it should:

The

How all
powers in
man be cor-
rupted.

The will is captive, and hath no power, either rightly to refuse that which is evil, or to chuse that which is good ; but is carried away with the affections, as the chariot with the Horses that draw it whither they will. The conversation is vile & loathsome, whether we respect the inward actions of the mind, as thinking, wishing, desiring, &c. which are altogether earthly, worldly, fleshly, and devillish ; or whether we respect his outward behaviour, which is nothing else but a yeelding up of the members of the body (namely, the eye, the ear, the tongue, the hand, &c.) as weapons and instruments of sin ; in so much, as man is always, and in all things (and therefore out of all measure) wicked and sinful.

Q. You have shewed me mans sinfulness, being the first branch of his misery : now tell me further wherein consisteth his cursefulness ?

A. This

Man's curse-
sedness, i.
in this life.

A. This cursednesse (which is the due desert of sin) containeth all the plagues and punishments, both of this life, and of that which is to come. For concerning this life, man, in regard of his outward estate, is subject to manifold losses, calamities & incumbrances ; and in regard of his body, who can reckon up the Diseases, Aches, paines and infirmities that attend upon him ? As for the Health, Riches, Honours, and pleasures which men enjoy here for a short season, besides, that they are mixed with many vexations even in this life, they make our case much more miserable ; seeing our condemnation shall bee much more heavy in the life to come for abusing of them. In respect of his soule, the plagues are yet much more grievous, as, to be given (like a brute beast) to the lust of his owne heart ; to be hardened in sin without remorse.

morse and touch of conscience; or else to fall into another extremitie of utter desperation, and such like, which would be far more fearfull than the other, if they could as easily be discernd and felt ; and yet they are therefore the more fearfull, because being so hardly and rarely discernd and felt, they are the lesse feared, and the more hardly and rarely cured. These three laid together, make the condition of every unbelievever very cursed and miserable, even in this life ; besides that, Death lyeth at their doore, ready to make separation betwixt the soule and the body; and not onely to deprive them of the short pleasures which they enjoy in this world, but to plunge them into the tormentrs prepared for them in the world to come.

Q. You have satisfied me in generall, touching temporall judge-
ments ; tell me now what are the
etern-

a. In the life
to come. •

eternal plagues prepared for unbelievevers in the world to come?

A. The temporall plagues laid all together, are very grievous and bitter, and withal so innumerable, as no man can easily reckon them up; which were enough to make any heart to tremble and quake, to think what he is daily and hourly subje^t unto, even in this present life; yet these have an end at last; yea, they have a speedy end, for our dayes here are but a span long, and in the meane time there be many breathings, much ease and intermission: but the plagues waiting for unbelievers in the world to come, as they are in themselves far more sharpe and intolerable than the other, besides, they continue for ever and ever without any end, ease, or intermission at all: for their woe ne dyeth nor, & their fire never goeth out, *Mark 9.* *Luk. 13.* But because the word of

of God teacheth us that they are unspeakable, it were no wisdom to be curious in describing of them, lest we should make them lesse than they be.

Q. What should this knowledge of mans sinfullnesse and cursednesse worke in the unbelievever?

A. It should cause him to lament and bewaile his woffull estate, who being made in the image of God, is now transformed into the image of the devill, empty of grace, and filled with all filthinesse; and of the child of God, become the slave of sin and Satan; and so to shake off all cloaks of shame, and lay aside all idle excuses; as when men will say, They hope there is some good thing in them, and they are not the worst of all others, with a number of the like figge-leaves, which they few together to cover their nakednesse.

Q. But doe not unbelievers enjoy

This know-
ledge should
bumble!

Unbelievers
prosperity in
their vine.

enjoy divers outward blessings
for a time.

A. They do enjoy many outward benefits, as health, pleasure, riches, honor: but these are not blessings to them, for God in his judgement turneth them to cursings; and mingleth them with such a sauce of feare, distrust, uncertainty and discontentment, that they have much more cause of terrore than of comfort; as he who sitting at a roiall banquet in a Chaire of State, had a sharpe sword hanging right over his head by a twined thread, ready every moment to pierce into his braines. Such was the condition of the rich man, Luk. 12. and of Herod, Act. 12; and such is the case of every unbeliever, of what age, calling, or quality soever he be.

CHAP. III.

Q. You have satisfied me (in some measure) touching mans sinfulness and cursedness: Now I demand, what points are to be considered, touching his redemption and deliverance?

A. There are four points to be considered, concerning this matter: the first is, wherein it doth consist: the second, by whom it was wrought: the third, how it is revealed and brought to light: the fourth, how it is embraced and received.

Q. Wherein doth it consist?

A. In satisfying of Gods justice; which is done by two meanes, whereof the first is, the suffering and undergoing of the full punishment due to sinne, which is the wrath of God, and curse of the law, without which there can be no escaping of eternall death. The second is, the perfect keeping & fulfilling of the

Four points
concerning
redemption

Gods in-
justice must be
satisfied, &
his Law ful-
filled.

2 Cor. 5.21

Gal 3.10

the Law, without which there can be no enjoying of eternall life.

*Q. By whom was this redemp-
tion and deliverance wrought?*

*A. The remedy of this wret-
ched estate, into which man
hath plunged himselfe, was un-
dertaken and wrought onely by
Jesus Christ ; who being per-
fect God, and the only begotten
Sonne of the most High, tooke
our nature upon him, and be-
came a most mercifull and All-
sufficient Mediator betwixt his
Father and us, both suffring the
full weight of Gods wrath due
to our sinnes, and by the power
of his God-head overcomming
the same, and also perfectly ful-
filling the Law for us : so that
there is no salvation (neither
can be) in any other; For among
men there is given no other name
under heaven, whereby we must
be saved, Acts 4.12.*

*Q. How can such a short suffe-
ring*

*2 This was
wrought on-
ly by Christ.*

1 John 1.7

ring of Christ (continuing in the
sharpeneſſe thereof but a few
houres) and therightconſcience
and obedience but of a few years,
both ſatisfie the infinite justice,
and purchase the everlasting fa-
vour of God?

A. Because the person that
ſuffered this torment, and fulfil-
led this righteouſneſſe, being
not only pure and perfect man,
but also true and very God, and
the only begotten of his Father
(and confequently of infinite
majesty, glory, and worthi-
neſſe;) his ſuffering and obe-
dience (though laſting only for
a time) could not but be of in-
finite merit and deſert with God
his Father.

Q. How is the knowledge of
this heavenly mystery of our re-
demption brought to light?

A. By the preaching of the
Gospel of Iesuſ Christ, which
is called by the holy Apostle the
Power of God, and the Wi-
dome

Christ's God-
head made
bis ſatifa-
ction of in-
finite merit

3. This
revealed by
the Gospell.

dome of God ; even the power of God to salvation to every one that believeth, to the Jew first, and also to the Gentile, Rom. i. 16. and in another place he saith, that this saving graee or glorious Gospell, hath appeared and shined brightly to all men, &c. Tit. 2. 11.

Q. How is it received and embrased?

A. The onely hand to receive Christ and his merits (the perfect medicine of mans misery) is true faith, which (for the worthy effect it hath) is called justifying faith : which is nothing else but a sound beliefe in the promise of life, that poore sinners comming to Christ (that is, belieaving in him) he will ease them, Mat. 11. 20. that is, free them from all misery, both here in this world in part, and in the world to come in full perfectiōn; and restore them to all true comfort here, and for ever.

Q. How

4. This redēption is received on-
ly by faith.

what faith

is

it

is

it

is

it

is

it

is

it

is

it

*Q. How is this faith wrought
in us?*

A. This faith is wrought in us by hearing of the word preached, Rom. 10. by which is laid open to our consciences the mercy & truth of God in Jesus Christ, whereby the holy Ghost doth enlighten our mindes to conceive, and draw us to believe, and by this meanes unites us to Christ, by whom we are made the children of God.

Faith is
wrought by
bearing.

C H A P . I V .

*Q. How doth this doctrine
of mans misery, and re-
demption, worke in them to whom
God will shew mercy?*

A. It hath (through the goodness of God) divers gracious and heavenly workes, proceeding (as it were) by certaine steps and degrees, and these are in number chiefly seven.

Seven ef-
fects of this
knowledge,

Q. What

A true sight
and sense of
our owne
miserie.

Cant. 1.4.
John 5.44

Q. What is the first worke?

A. The first : whereas men are naturally blinded and puffed up with conceit of themselves, and none commonly so merry as they that have most cause to mourne ; they are now drawn by the secret and mighty working of Gods holy Spirit, to see and feele their owne misery, and to be troubled and grieved in mind for it, perceiving themselves to be odious and loathsome in Gods sight, through the leprosie of sin : yea, to be most cursed and damnable creatures, justly subject to all plagues both in this life, and in the life to come, whereby they are pricked as with the point of a lword, stroke of an arrow, or sting of an adder.

Q. What is the second worke?

A. Secondly , whereas the most part doe shun the touch of conscience, even as death it self (though there be no true life without

without him;) they to whom God purposeth to shew mercy, being convicted in their consciences that they are most filthy and accursed, do begin, and that with all earnestness, to consult and debate the matter with themselves, saying as it is in the Prophet, *What have I done?* Jer. 8.6. and deliberate with the unjust Steward, who said, *What shall I do when my Master takes away from me my Stewardship?* Luk. 16.3. and with Peters hearers, *Men and brethren what shall we do?* Act. 2.37. complaining with the prodigall child, and saying, *Oeber a case am I in?* Luk. 15. 17. and inquiring with feare and trembling as the Taylor did, *O Sirs, what must I doe to be saved?* Act. 16.30.

² Consult
what to do.

Consultation
necessary

Q. Is this consultation necessary?

A. Yes, without all question: For if in worldly matters nothing can be judged to be well

C done,

done, that is rashly and unadvisedly done; how much less will God suffer men, whom he meaneth to bring to so great honour (as the assured hope of eternall happiness is) to goe about it without any consultation or study at all?

Q. What is the third worke?

A. A relenting and broken heart, humbled and abased with the sight & feeling of our owne misery, as we have heard before: and thereupon ready with Paul, when his proud spirit was tamed, and his high mind taken downe, and his hard heart made soft and tender, to say, Lord, what is it that thou wilt have me doe? *Act. 9.8.*

Q. These three notable effects spring properly from the sight and sense of our misery: but what is the fourth work which the knowledge of this (that we may obtaine deliverance from our misery, by the sorgivenesse of our sins) bringeth forth?

A. It

*3. A relenting
heart.*

A. It is a secret desire of pardon and forgivenes, more then of any pleasure, profit, or preferment in the world, which God kindleth in us, and whereunto (by his grace) we do renize & raise up our selves, ever hungering and thirsting after the same, and remembraunce how it is written, That such mourners shall be blessed, and that God will not break a bruised reed, nor despise a contrite and broken heart,
Psal. 51. Mat. 5. 4. 6. And this very thing, I meane, when an humbled soule longeth for Gods mercy in Christ, is such an infallible token of true faith, that he who hath it, need no more doubt that he believeth, than he that breatheth need doubt that he liveth.

Q. What will this worke in a man?

A. It will make the glad and good tidings of the Gospell exceeding welcome unto him,

4. Desire of
pardon: /

This makes
the Gospell
welcome.

even as an hungry stomacke maketh bitter things sweet, whereas he that is full despiseth an hony-combe.

Q. What is the fifth worke, being the second that proceedeth properly from the knowledge of our redemption?

A. An humble confession of our sins, with an earnest and unfaidēd craving pardon for the same: for as the prodigall child considering in what a miserable case he was, and withall what a merciful father he had, resolved presently to goe to his father to humble himselfe, and desire to be received unto favor in some degree; so shall we goe to our heavenly Father, finding our misery to be more than bodily or temporall, and the mercy of our Father so far to exceed the bowels of naturall affection and compassion, Luk. 15. 18.

Q. What is the sixth worke?

A. When men doe so highly prize

*3, Confession
craving
pardon.*

*4 To forsake
all for it.*

prize and esteeme the grace of the assurance of their salvation, that they resolve to be ready to forsake all for it, as being but base and meane in comparison of it; like to the wise traveller, who finding a great treasure hid in the field, doth buy that field, to make himselfe owner of that treasure; and like a skilfull Jeweller, who meeting with a pearle of unestimable price, is willing presently to passe away all that he hath, to possesse himselfe of that, *Matth. 13.* (and not like a faint chapman, who is still offering and bidding for the ware he would have, yet buyeth it not, because he wil not come to the price, nor be at the cost.) Even so he that shall once truly taste of this heavenly grace, wil be ready not onely to confess, but also to forsake his sinne, *Proverb. 28.11.* that he may bee partaker of this gracious redemption wrought by Iesus

Christ, Philippians 3.8.

Q. What is the seventh work?

A. Lastly, God openeth the heart, and lightneth the minde, and so calleth, draweth and enableth us to apply Christ and his promises to our selves, by believing, that is, by trusting in Christ, and casting our selves upon him alone for pardon of finnes, and eternall salvation,

Acts 16.15. Rom. 16. 2 Cor.

7.22.

CHAP. V.

Q. Seeing faith is so excellent a grace, as without it, it is impossible to please God, or be his chldren; what doth make it so rare, and hinder men from believing and embracing the promises of life?

A. The lets and hinderances are in particular very many, which keepe men from faith,

but

but they may generally be divided into two heads, for either they proceed and arise on the behalfc of the Minister, or else on the behalfc of the people themselves.

Q. How on the bshalfe of the Minister?

A. 1. By his not teaching, seeing faith cometh by hearing of the word of God preached, Rom. 10.17. and Christ saith, If the blind lead the blind, both will fall into the ditch, Mat. 15.4. & the wise man saith, that where no vision is, the people perish, Pro. 29.18.

2. By his seldome teaching: for Gods people must be fed as young babes with the sincere milke of the word, a little and often, that they may the better both conceive, remeber, and practise the will of God set downe in his word, 1 Pet. 2. 1 Thess. 2. This weaknesse of capacity the Lord describeth by his holy Prophet, comparing

*Lbs from
faib of wa
foris.*

*1. In the Mi-
nister not
teaching;*

*2. Seldome
teaching.*

them to children newly wained
from the milke, and drawne
from the brest: for saith he; Pre-
cept must be upo precept, line unto
line, line unto line, here a little
and there a little, Isai. 28.9,10.
Therefore Paul exhorteth Timo-
thy to give attendance to rea-
ching, and to performe that duty
with a earnestnesse, in season and
out of season, 1 Tim. 4.13. and
2 Tim. 4.1. and Christ repeateth
the precept of feeding his
flocke severall times to
Simon Peter; signifying thereby,
that a faithfull Pastor should
have a doable and treble care
of this most necessary and holy
duty. 3. By his obscure and un-
profitable preaching, which is a
mocking of the people of God,
and a taking of his name in
vaine, when men doe not ende-
avour both to preach often, and
that plainly and profitably,
with power & authority in the
evidence of the Spirit, and not

3. Unprof-
itable tea-
ching.

as the Scribes, Matth. 7. 29.

2 Cor. 5. 11. 4. Though they doe preach both often and profitably, yet except they doe constantly, diligently, and orderly instruct the people by way of catechizing in the grounds of Religion, it will be a great hinderance to their growth in true godlinesse. 5. There must be in them affability and readinesse to satisfie their doubts by private conference : and lastly, a singular care of giving an example by a godly and blamelesse life.

Q. How may the Minister quicken up himselfe in a care and conscience of his duty in these things?

A. The Scripture is very plentifull in this point, in persuading the Ministers of God to a zealous and consonable performance of their duty by many plaine and powerfull arguments, and namely (to cmit many particulars) by these

4 Not catechizing.

5 Not concerning.

6 Not living godly.

How the Minister may be provoked to his duty.

1 By the names and titles the body Ghoſt gives him.

2 By woes denounced against the negligent.

3 By their sweet promises made to the faſhfull.

three: first, by the names and titles which the holy Ghost doth give them, as Light, Stars, Salt, Angels, Stewards, Shepheards, Watchmen, Husbandmen, Builders, &c. implying both the great honour that is put upon them, and the great care and diligence that is required of them. Secondly, by many fearfull and heavy woes denounced against the slothfull, unfaithfull, and idle Ministers, who are called blind Guides, dumb and greedy Dogs, ravening Wolves, cruel and unfaithfull servants; which at the comming of their Master ſhall be cut in pecces, and have their portion with hypocrites for the bloud of ſoules which by their not teaching, or corrupt teaching, or wicked living, hath been ſhed. Thirdly, the sweet & precious promises of a moſt rich and heavenly reward and excellency of glory, that God will bestow upon the faſhfull Ministers.

fters of the Gospell, making them shine as the starres, &c.

Dan. 12. 1 Pet. 5. Fourthly, hereunto may be added the strait charge and commandement given them, *Joh. 21. 15.*

Acts 20. 28. 2 Tim. 4. 1. 1 Pet. 5. 1, 2, 3, 4. Revel. 2. 10. & 3. 19. Besides, the good they may doe to others, and the great comfort they may reape to themselves by their owne private meditations and publike labours.

⁴ By the
strait charge
given to
them

CHAP. VI.

Q. **V**Vhat be the lets on
the behalfe of the
people?

A. Divers: for some esteeme it as a light matter, that may be easily attained unto, and gotten without so much adoe, as the ministers make about it. Others in another extremity, thinke it an impossible thing to attaine

to

¹ A light
esteeming

² Conceive
an impossibility.

to this assurance of faith and joy in the holy Ghost, which they are exhorted unto. Others though they thinke it both possible and necessary, yet they are slothfull and carelesse, and willingly suffer themselves to bee intangled with the matters of the world. A fourth sort are blihed with presumption, and selfe-love, periwading themselves they do beleeye; and yet keep some one sinne (at least in their harts) which they wil not forsake, Job 20. 13. A fifth sort, (though not so grosse offenders) were never broken-hear-
ted with the sight of their sinne and their misery; and therefore the doctrin of faith cannot possibly enter. A sixth sort thinke they shall never continue constant; and therefore either they will not begin to goe about it, or else they will soone revolt & fall back again. Others content themselves with some short & vanish-

5 A bear
not banished

6 Despis-
of perseve-
rance.

7 Reeling in
vanishing.

vanishing motions, and sudden flashes of faith and comfort, which by the cares of the world, and pleasures of life are soone quenched. There besome likewise that both thinke, and will say, that it is a good and comfortable thing to know our selves to be the childe of God, and that they hope that they themselves are such, and love the Gospel, and the hearers, and teachers therof; and yet wil never goe about to make the promises of life and salvation their owne by due meditation, and deepe weighing of the truth and unchangeableness thereof. Lastly, there is another sort of men (and those not the fewest in number) who embracing and loving this present world, and fearing reproch, poverty, persecution, and such like; or at the least, fearing the losse of their liberty, in finful pleasures, wil by no means have too familiar ac-

*motions and
sudden fla-
shes*

*8 No deepe
weighing
therein.
changable
truth, and
uncertaintie
of the promise
of life.*

*9 Praye to
lose liberty
in some sin-
ful pleasure.*

quaintance with the doctrin of faith & repentance, which notwithstanding bringeth more true pleasure & sound contentment, then all the Kingdomes of the world are able to doe.

Q. What should quicken and encourage the people against these lets?

A speciall
helpe against
these lets, is
a high e-
steme of
the bely
ministry,

A. A speciall helpe and spur to this purpose, is to looke diligently to the end of the Ministry; and without all wavering or doubtfulnesse to perswade themselves, that it is the Ministry of reconciliation, the power of God to salvation, to every one that believeth, the sweet savour of life to all the elect of God, and such like. As for the encouragments of the Ministers, wee heard them before, pag. 34, 35.

CHAP. VII.

Q. VVV What manner of desire duth go before,
and

and also accompany and follow
faith in the glost of God?

A. Not a bare or sudden de-
sire of remission and salvation
(which some think to be faith)
Num. 23.10. Mat. 13.20, 21.
for though for the present it can
hardly be discerned from the
other, yet in time it wil appeare
not to be the same: for that de-
sire which is found indeed, is
not only fervent and earnest for
a fit, but stable and constant to
the end; resolving never to give
over, till this precious faith be
procured and surely possessed,
as a most precious and inesti-
mable treasure; because to be-
lieve in God, maketh us the
children of God, and hefres of
everlasting life, *Luk. 7.50.* This
true desire is expressed by our
Saviour Christ by the two para-
bles of the hidden treasure and
precious Pearle, which wrought
so effectually in him that met
with them, *Mat. 13.44.*

The desire
that goeth
before faith
is not sud-
den and by
fits, but
constant.

Q. What

Q. What if men doubt they shall not persevere, as being not predestinate; and seeing others, who have bin as forward as ever they were, to fall away?

Remedies against doubt.
Cleave fast
to the word.

A. The helpe for this is, first to harken to no contrary voyce, but cleave fast to the word; Cast not away thy confidence, believe stedfastly, and lay hold of eternal life, Col. 2.5.1 Tim. 6. Secondly remember how Eve fell from God, by opening her eares to a lying spirit, Gen. 3. Wherefore stop thine eares against all such charms; be wise as the Serpent, whereof the Prophet speaketh, Psal. 58. Thirdly, if this doubt and perplexity arise from the preaching of the word, seeke to them that made the wound; for they will be able by the blessing of God to provide a plaister, according to that we read, Acts 9.37,38. Fourthly, remember that Christ sitteth at the right hand of his Father, and maketh suit,

suit, that their faith (though it be shaken and then sifted by Satan) shal never faile, Luk. 22. 31

CHAP. VIII.

Q. **V** Hat other helpe are there for a weake
faith?

A. Consider in the fifth place that God is unchangeable in his truth, mercy and love, James 1. 17. Psal. 77. 13. Sixthly, seeke out some one (at the least) infallible fruit of the new birth; which may bee a testimony of the spirituall life in Christ: for as hearing, seeing, breathing, moving, &c. are signes of the naturall life; though they be not alwayes perceived by such as have them: so there be undoubted tokens of true faith, though they be not easily discerned, (especially in the houres of temptation) by them in whom

Other props
of a weake
faib.

5. God's
goodnesse
unchangea-
ble

6. One infa-
llible fruit
truth, no
free us fr
despair.

they

they are. And as one good Apple growing on a tree (though there be no more) proveth the soundnesse of the tree ; so one good vertue, (as the unsainted love of the brethren, 1 Joh. 3. 14.) sheweth the soundnesse of our faith. Lastly, remember that we know and believe in part, and by degrees, 1 Cor. 13. As children first goe by a stoole, and sicke folke recover their taste and strength by little and little ; and the Lords plants shoot not up suddenly, and all at once, but suffer many a sharpe storme before the day of harvest. Wherefore let the weake in faith be wise in heart, and not measure themselves by their present faintheads and infirmities ; but wait upon God, and use the meanes which he hath prescribed in his word : considering that he who is once new borne, can never dye, 1 Joh. 5. 18. though there be in him much weaknesse of the

We believe in part, and by degrees.

CAP. 8. of Christianity.

the spirituall life.

Q. How shal they be dealt withal that are more deeply wounded with despaire of Gods favor, and feare of condamnation?

A. First, wee must lay before them Satans subtily and rage, mentioned by the holy Apostles, 2 Cor. 11. 13, 14. 1 Pet. 5. 8. and in other places of Gods word: the malignity also and dangerous effects of melancholy are to be remembred; and they assured that this present horror is no argument of Gods wrath, nor of their reprobation; but rather (for the most part) either a beginning of grace, or a triall of faith and patience, or a fatherly correction which God layeth upon them that are most deere unto him; lest by a sudden and absolute change, they should become either secure or presumptuous. Secondly, for proove hereof they are to bee shewed, that they have not sinned.

Remedies
against de-
spaire, and
doubt of our
election.

1. Remem-
ber Satans
rage and
subtilty.
2. The ma-
lignity of
melancholy.

3. Gods usu-
all dealing
with his
children.

4. They have
not sinned a-
gainst the
holie Ghost.

Was the sin
against the
holy Ghost is

5. They loue
Preachers
and profef-
tors, and
leathfain
themselves
and others,

ned against the holy Ghost; for they have not wilfully and maliciously set themselves against the truth of the Gospel, nor persecuted the professors and preachers of it against their consciences, but rather loved and reverenced them: and that they have loathed and detested all wicked thoughts & desires that have risen in their hearts, and been sorry for them, though for the present they could not suppress them. And that all wicked speeches and actions of themselves, or others, have been odious to them; their consciences bearing them witness that all such motions and actions are much against their mind and liking: and that such delusions come from Satan in a great part, who being a spirit exceeding strong, of unsearchable subtlety, and unquenchable malice; helpen also by long experience, seeketh to entice us to those sins,

sins, which by nature we love: yea and sometimes to those we have lesse inclination to: and then so to dim our understanding that wee cannot lay hold upon any comfort, thus causynge to waste our lives in deadly heauenesse and unprofitablenesse. Thirdly, they must further be put in mind, and that with all earnestnesse (y^e t in the spirit of meeknesse,) how much they displease and dishonor God, and grieve his holy Spirit, by giving place to such conceits and spirits of errors, contrary to the most cleare and comfortable promises which are made to them that love and feare the Lord, tremble at his Word, are broken hearted, &c. Rom. 8.28. Tam. 1.12. and in infinite other places. Fourthly, they must not give too much credit to themselves: for as the sicke man during the time of his aguish distemper, must not trust to his owne

6 God is
highly dis-
noured, and
his Sprit
grieved by
such cause-
liffe despair

7 Believe
others ra-
ther than
themselves

owne taste, but rather rely upon the learned Physician, and other honest and discreet friends : so the faithfull must not give too much credit to the suggestions of their owne heart, during the time of temptation; but rather believe their faithfull Pastor, and other godly and experienced Christians that are about them. Because that as the body that is sick of an ague, cannot relish wholesome meat and drinke; so the soule sicke of distrust can not taste the sweet comforts of Gods word. Lastly, they are to be taught, that the ground of comfort is not in the strength of our Christian faith and godly life, but rather in the truth thereof, and chiefly in the free grace of God, who hath chosen us in Christ, Eph. 1. 3,4,5.

8. Looke not
to the
strength, but
to the truth
of thy faith.

CHAP. IX.

Q. Seeing there is oftentimes such great weakness of faith in true believers: what difference is there betweene them and others that believe not; and how shall they bee knowne as under?

A. This indeed is hard to discerne: for an hypocrite may, first, be penitent afterwards, and have his conscience terrified by the spirit of bondage, & be sorry for his sin committed, and wish it undone. Secondly, confess it, and bewaile it both to God and Man. Thirdly, be burthened with the weight of it, feare Gods displeasure for the same, and walke heavily, as Ahab did, 1 King. 21. 27. and Judas. 4. He may have some desire to reform his life, and not only make promise of it with his mouth, but also in some sort (and for a fit)

Differences
betweene
hypocrites
and weake
believers.

March. 27.
3,4,5

2 Tim. 3.5

knowing
the
differences
between
the
Ministers
and
people
of God.

Needful to
know those
differences.
Mat. 7.24

purpose it with his heart. Fifthly, he may likewise joy in the promises of the Gospel, take pleasure in the exercises of religion, reverence the Ministers, and people of God, as *Balaam, Herod, and others have done, Num. 23.20. Mark 6.20, Heb. 6.4.* and yet be a stranger from the power of true faith, & from that peace of conscience which doth accompany it; as they were.

Q. Doth not this tend to discourage men?

A. No; but rather to drive men from deceiving themselves, by building upon a rotten foundation, and leaning to a broken staffe; and to make the true testimonies of eternall life more highly esteemed by such as have them, and more carefully sought by such as want them; who considering so many deceived this way, are to be desired in most earnest manner to tellow

bestow some of their time and study about the substance and marrow of their happiness, to see that they have indeed a part in it, 2 Pet. 1. 10. For it is no wisdome ; nay, it is great folly to be carelesse of the weightiest matter in the world, Matth. 16. 26.

Q. What then is the difference?

A. True beleevers in the feeling of their sin, feare, sorrow, and other distresses for the same, are unfainedly humbled, and softned in heart, and fully resolved to seeke the forgiveness thereof through the merit of Iesus Christ, freely imputed to them through faith : whereupon doth follow such a love of God, as will even constraine them to goe forward, and keep them that they shall never fall away finally, but furnish themselves with faith, purity of heart, peace of conscience,

Properties
of true be-
lievers.

What binders many from faith

newnesse of life, &c.

Q. What doth hinder men from this, besides the former lets mentioned, Chap. 5. and 6.

A. First, in that many place their happinesse in repentance without faith. Secondly, in that they thinke it necessary for themselves to bee as deeply pricked in conscience for their sins, and cast downe as low with sorrow and despaire, as any other have beene whom they have knowne or heard of. Thirdly, some are troubled, because they are free from outward crosses in a greater measure than they imagine Gods children should be : as on the other side, many more are staggered and amazed with the multitude and continuance of their troubles and afflictions in the world. Fourthly, others are deceived by contenting themselves with a forme of godlinesse, in keeping the publike and private exercises of religion,

religion, and companying with the best, both Ministers, and people; and because they love the Gospell, hate Popery, heare Sermons often, dislike the ⁱⁿthat doe not, weep at a Sermon, &c. Fifthly, some doe hinder themselves by too much plodding upon their owne falls and infirmities breaking from them, thinking that for this cause they are not beloved of God. Lastly, others, because they get some victory now and then over their own corruptions, think themselves safe, & grow secure as if they were in good case; whereas they are in greater danger than the former.

Q. Be there any other lets?

A. Yes verily: for first, this is a maine and principall one, that mens hearts are not upright, they will not deale plainly with the Lord, and with themselves, and take paines with their owne consciences to

Many other lets.

D 2 prove

prove and try them, as *Ier. 5. 3.*
Rom. 8. 9. 2 *Cor. 11. 28.* 2 *Cor.*
13. 5. *Heb. 4. 13.* They do keepe
somesin to themselves, as a child
doth Sugar under his tongue,
being loth to leave and part
with it, by reason of the suppo-
sed sweetnesse which they find
in it, *Job 20. 12. &c.* But wee
must deale plainly and truly
with the Lord, & with our own
harts, & willingly lay aside and
cast frō us with all possible care
and speed, not onely those open
faults for which men may justly
challenge us, but also those se-
cret corruptions, evil thoughts,
and worldly lusts, for which our
owne consciences do inwardly
accuse us. Secondly, others
think it a base and vile thing, or
at least, a great indiscretion, un-
comelineſſe and disparagement
for persons of their birth, place,
calling, and ability, to ſtroke
and apply themſelves to thieſe
courses and exerciſes, which are

requisite

requisite for the obtaining of a true and lively faith, 2 Sam. 6. 20. 21. Thirdly, many will take no paines, nor bestow any time (to speake of) about it : and whereas in worldly matters they thinke no care too much, nor time too long, in heavenly matters they are otherwise minded.

Q. What then is to be done?

A. We must give al diligence to make our calling and election sure, trying by all meanes whether our faith, hope, patience, love, repentance (though weake and unperfect) be sound and sincere or no, 2 Pet. 1. 12.

Great diligence must be used to try our faith

Q. But (to returne to the former point) if true faith have so many hindrances, and be so hardly discerned from the counterfeit, how shall wee know whether it be sound and sincere, or onely temporary and hypocritical?

A. This will require some

D 3 labour

*How they
know true
fa. lib.*

labour : but though there bee some hardnesse in it, yet to them that will take paines about it, it will (by the blessing of God) be worth our labour, and prove easie enough. In a word, wee shal know our faith to be sound and such as it ought, and consequently our selves to bee the children of God, by observing the severall marks and tokenes, fruits, properties, effects, and companions, which doe spring from, attend upon, and accompany this sound and saving faith ; and they are in number eight.

C H A P. X.

*compani-
on of faib
is ioy.*

Q. **V V** *What is the first companion of true faith?*

A. It is spirituall joy, comfort, and contentment, arising from the assurance of the love of God, and of Iesus Christ.

He

He that found the treasure hid in the field, departed with joy, *Math. 13. 44.* When *Philip* had Preached the glad tidings of salvation in Samaria, and shewed them how God of his infinite and tender love, had given his onely begotten Sonne to redeeme them from death and misery, and to bring life and happiness to them, *Luke* saith, that there was great joy in that City, *Acts 8. 8.* The Eunuch also, when *Philip* had brought the same glad tidings to him, and when the Lord had sealed up the assurance thereof in his conscience outwardly by water, and inwardly by his Spirit, hee went on his way rejoicing, *Acts 8. 39.* And Christ willed his Apostles, and by the same reason all Christians to rejoice, especially in this, that their names were written in heaven, *Luke 10. 22.* And *Peter* saith, that they who

beleeve unfainedly in Iesus Christ, rejoice with joy unspeakable and glorious, *1 Pet.* 1.8. This excellent gift of God, (that is, Christ given to us of his Father to be our wisdome, righ-teousnesse, sanctification, and redemption, *1 Cor. 1.30.*) bringeth peace and joy, and that (as *Paul* saith) even in afflictions, *Rom. 5.2,3.* Shall the hearing of some small inheritance of an hundred, or a thousand pounds a yeare fallen to a man that was not worth a Groat, (being also utterly unworthy of it, and far from all expectati-on of it) cheare up his hart with joy and comfort; and will not the assurance of this heavenly inheritance, which is more worth than all the world, cause him to triumph? If certaine intelligence be brought to a man, that he is highly favoured of an earthly King, yea, so farre, that the same King hath adopted and

and chosen him to be heire of his Crowne; will it not rejoice his heart? How much more then, whenhee shall be assured by the holy Ghost, that God who is King of Kings, and that will not repent or change (as an earthly King may) hath adopted and chosen him to the inheritance of eternall glory?

Q. If this be so, how commeth it to passe that religious and zealous persons, who (in all likelihood) have greatest assurance of their salvation, are commonly more sad than any other?

A. Divers reasons may be given for this; as first, the very best doth know, as Paul saith, (& consequently doth beleeve) but in part, 1 Cor. 13.9. Secondly, the strongest faith being mingled with some distrust, is often shaken by afflictions and temptations, which for the present time are not joyous but grievous, Heb. 12. under which

Num. 23.12.

LuK. 12.32.

VVhysisme
true beleev-
ers be so
sad.

they groane and mourne (which yet is a sign of their blesednes) *Marth. 5.4.* For this mourning and groaning for a time, after that which wil make them merr-
y for ever, is to be preferred be-
fore all the laughter of the un-
godly, which is but frenzy and
madnesse, and is compared to
the crackling of thorns under a
pot, which make a sudden blaze
and are soone extinguished, *Eccles. 1.17. & 2.2. & 7.6.* Third-
ly, Satan especially desireth to
sift and winnow such, *Mat. 15.*
and casteth his fiery darts most
fiercely at them, who hold out
the shield of faith most manful-
ly against him, *Ephes. 6.* where-
by they often faint, and some-
times fall, as Peter did ; yet by
the mediation of Iesus Christ
sitting at the right hand of his
Father, their Faith is never so
vanquished, but that in the end
it getteth the victory, *Luk. 22.*
Fourthly, another reason is, that

the

the faithfull (who alwayes love the Lord, and hate that which is evill) doe take to heart the things that trouble not other men; and doe mourne for those things, at which others doe laugh and are merry : nevertheless their faith overcommeth all these difficulties, and recovreth joy and peace, which doe not quite forsake the true believer in his greatest confiict ; for then (as *David* saith) he should utterly faint, if he did not trust (in some true measure) to see the goodnessse of the Lord in the land of the living; and therefore we may conclude, that spirituall joy is an inseparable companion of unfained faith.

Q. Doth this joy alwayes appeare to others ?

A. No : for it is more in the heart than in the face, and is rather felt of him that hath it, tha perceived by another man ; for remission of sinnes (together

Psa. 97. 10

2 Cor. 11.

29.

Psa. 27. 13

Joy is not
a water of
paradise.

with the feeling and assurance thereof) is the white stone, wherein a name is written, which none can reade, but he that hath it, Rev. 2.17. Wherefore in this thing the Proverb is plainly verified, which saith, *The heart knoweth the bitternes of his soule, & a stranger shal not meddle with his joy, Pro. 14.10.* that is, every mans sorrow and joy is best knowne to himselfe, & most sensibly felt of himselfe.

Q. What is the second companion of faith?

A. A reverend and holy admiration: for hee that is once truly perswaded that he is translated from death to life, will (with feare and thankfulness) wonder to see his state thus changed, from so low a depth of misery, to so great an height of glory. When the Jewes heard of the proclamation of King Cyrus (by which they were set free from their long and tedious capti-

Compani-
on is admira-
tion.

captivity) they were so rapt with joy and wondring, that they were like to me that think they rather dreame, than indeed posseſſe the thing that their ſoules longed after: How much more ſhall the joyful proclama-
tion of Iefus Christ, by which we are ſet free from the perpe-
tuall bondage of ſin and dam-
nation, and restored to the ever-
laſting freedome of righteou-
neſſe and life, make us wonder
at the infinite wiſdome, and
unſpeakable goodneſſe of God
our heavenly father? When Si-
mon Peter was come throughly
to himſelfe, and ſaw indeed that
he was delivered from the ty-
ranny of Herod, from the deepe
dungeon; and bitter death pre-
pared for him, he entred into a
religious, holy, and thankful ad-
miration of tre great power
and mercy of God, ſaying, Now
I know for a truthe, that the Lord
hath ſent his Angell and hath de-
livered

liu'ered me from the hand of Herod, & from all the waiting-for of the people of the Jewes, &c. Act. 12. 11. How much more ought wee to admire for ever the mighty power, and rich mercie of God, who hath delivered us from the pit of hell, from the power o^f Satan, and the curse of the Law, and (as it were) from the waiting-for of all the wicked devi's, and damned spirits ; and hath made us Kings and Priests to himselfe, to reigne with him for evermore, Revelation 1.

Q. Is not this admiration a thing that onely affebeth at the first, and aftermarke decayeth and waxeth tedious ?

A. No : it is not a wonder for nine dayes : for the things which God bestoweth on them that love him are so sweet and precious, that (except the fault be in our selves in not following, cherishing, and feeding this heaven-

Revel. 1. 5

Admirati.
on continu-
etb..

1. Cor, 2. 9

heavenly affection) it will bee new and fresh every day: considering hee doth every day, not onely give us bread for the day, but forgive our sinnes, uphold us by his grace, and guide us to glory. Therefore the longer we enjoy it, and the oftner wee thinke of it, the more we shall admire and wonder at the love and goodnesse of him, who hath given such an excellent portion to such vile and unworthy persons.

Psa. 73.14.

Q. What is the third companion of faith?

A. An hearty and unfained love of God: for hee that seeth what great things God hath done for him, and how undeservedly he hath redeemed him from eternall death, and crowned him with eternall life, cannot but hartily love him againe. *We love, because he loved us first; and herein, or from hence is love; not that we loved God, but that he loved us.*

3 Companion
of faith
is love.

Psa. 116.1.

a Cor. 3.14

loved us, and sent his sonne to be a reconciliation for our sinnes, I Iob. 4.10.19. This love of God being shed abroad in our harts by the holy Ghost which is given us, doth even constraine us to love him againe; and that so ardently, that we thinke nothing too deare or precious to bestow upon him: a lively example wherof we have in that beleeving woman, Luk. 7. who having apprehended the remission of her sins by faith in the Sonne of God, was so ravished with the love of him, that her head became full of water to wash and cleanse, and her delicate haire a towell to wipe and dry the feet of our Saviour Christ, who had vouchsafed by his owne blood to wash away the filthinesse of her sinnes; yea, every beleeving soule (as we may reade in the Song of Salomon, cap. 5:8.) confesseth, that she is even sicke of love.

Q. What

Q. What is the fourth companion of faith?

A. An unfained and continuall thankfulness to God, and that not in health and prosperity onely, but also in trouble and afflictions. Holy Job having an assured hope of a blessed resurrection, ceased not to praise and blesse God ; when health, wealth, servants, children, and all were gone, saying, *The Lord bath given, the Lord hath taken, blessed be the name of the Lord.* As if he should say, Thankes be to God for both ; for he is wise, gracious, and mercifull in both, even as well in the one, as in the other. And againe, reproving his impatient and unthankfull wife, he saith, *Thou speakest as a foolish and prophane woman : What ? Shall wee receive good things at Gods hands, and shall we not receive evill ?* As if he should say, Shall wee not humbly and thankfully receive losses, poverty,

4. Compani-
on is thank-
fulness,

Job 1. 31

Job 2. 10

tie : sicknesse, &c. as well as we joyfully receive health, riches, &c. seeing all come from one fountaine, that is, Gods fatherly affection ; and tend both to one end, that is, his glory and our salvation ? And though his wife and friends being left (as one would thinke) to releeve and comfort him, became more bitter and grievous unto him, than all the rest : yet they could not daunt his heart, nor make him unthankfull to his God : for hee had set up his rest, and resolved with himselfe, that though God should slay him, yet hee would stil put his trust in him, and consequently bee thankefull unto him, *Job 13.15*. Thankfulness therefore is a perpetuall property, and unseparable companion of true faith.

5. Holy desire of communion with God in this life.

Q. What is the fifth companion of faith ?

A. An holy desire of communion and fellowship with God, and

and that even in this present life ; for the four former properties will give us such a taste, how sweet and good God is, that wee shall count one houre bestowed in his service, and passed in holy exercises and communion with him, more pleasant and delightful, than a thousand daies spent in all variety of worldly pleasures, *Psal. 84. 11.* and shall endeavour (as Enoch did) to walk constantly and continually with him ; resolving with David, and saying (every true believer for himselfe) *As for me, it is good for mee to draw neare to God ; for whom have I in heaven but him ? and I have desired none in earth with him, Psal. 73. 25.*

Gen. 5. 22

Q. Doth not faith worke in us a desire of communion with God in the life to come ?

A. Yes verily, and that much more ; for here wee are but as strangers and travellers far from home, but there we shall rest from our

And in the
life to come.

1 Pet. 2. 11

Rev. 14. 3.

Psal. 16. 11

1 Cor. 13. 12

Act. 7. 56

Phil. 1. 13

Rev. 22. 20

6. Compani-
ons of faith,
to deny our
selves.

2 Kin. 5. 17

Luk. 19. 8

our labours and sorrows, and receive the fulnesse of joy with God for evermore: here we see but as in a thiske and dimme glasse, but there we shall see God as he is, and Iesus Christ our spirituall husband sitting at his right hand, &c. The consideration of which things will worke in us not only a great willingnesse to dye, but also a fervent desire to be dissolved, and be with Christ; praying heartily with the Saints of God, and saying, *Come Lord Iesus, come quickly.*

Q. What is the sixtēth compa-
nion of Faith?

A. A stedfast resolution and purpose of heart to forsake our former courses, to deny our selves, and to hold all things in the world as most vaine & vile; beleeving assuredly, that wee our selves, and all things under heaven, are daily drawing to an end: and therefore to be every day in a readinesse, not only to part

part with those things, whensoever God shall call for them ; but with all patience and chearfulnes to embrace death it selfe, whensoever it shall please God to send it : for such of all other are most fit to live, as are every day willing to dye.

Luk. 12. 36

Q Must we then abhorre, and loath the benefit of life ?

A. No: for the desire of life in some respects is not onely lawfull, but also holy and expedient, as when Christians desire to live to glorifie God in the Church, and to doe good both to others and to their owne soules : such a desire was in David, when he said, *Be beneficall to thy servant, that I may live and keep thy word,* Psa. 119. 17. And in another place he saith, *I shall not dye (as mine enemies imagine,) but live and declare the works of the Lord.* This made Ezechias weape so sore when newes was brought him that he should die:

How to
desire life.Phil. i. 24,
25.Psal. 1. 18.
17.

for

Essay 38

Moderate provision
for this life is ne-
cessary.

for though he had time allowed him to set his house in order, yet he had a further care to doe good to the house of God.

Q. But is the moderate care of maintaining our selves and our charge to be condemned?

A. No:only we must renounce the corruption that is in the world through lust, 2 Pet. 1. 4. & avoid the prophane abuse of worldly affairs, which cannot stand with the Word of God, nor with the true practice of a Christian life: for no man can serve two Masters of such contrary qualities as God and the world be, Mat. 6. 24. & the Apostle saith, If any man love the world, the love of the Father is not in him, 1 J oh. 2. 15. Wherefore let none condemne moderate care of providing outwardthings; but rather let every man remember the golden rule of the Apostle, saying, Let them that have wives, be as thogh they had none, & let them that use this world,

world, be as though they used it not, i Cor. 7.29,30,31. as if he should say, Let them that deale in these matters (which are lawfull for all, and necessary for most) so handle the matter, and carry themselves in the use of them, that they bee not hindred thereby from better things.

Q. Is it not lawful then for men upon pretence of forsaking the world to leave their callings, and betake themselves to cloisters?

A. No, in nowise ; for howsoever Papists would perswade men, that such a kind of life is the highest degree of holinesse and perfection ; yet experience hath proved it to be the denne and depth of all abomination : besides, it is the will of God manifested both by the generall precepts of the Morall law, and also by divers particular precepts and examples, that men (retaining alwayes heavenly mindes) should follow their worldly

To forsake
our calling,
evill,

1 The. 4.13

worldly callings and dealings, not forsaking the fellowship of those who are blessed therein.

Q. What is the seventh companion of faith?

A. Sorrow and shame for our former sinnes and unkindnesse against God, with an holy desire to bee revenged on our selves, and a greater care of ordering our wayes according to his will: for when we find our selves (being before so poore, base, and miserable,) preferred and made rich by the Lord, far above our merit and desert, we begin to be sorry and ashamed that ever wee should bee such wretched creatures so to dishonour him, and are ready with Mary (after shee had felt the sweetnes of the love of Christ) to breake out into teares; and as she did, to make the ornaments of our pride, instruments and witnesses of our repentance,
Luk 7.44.

Q. What

7 Companion,
Detestation of our
former
courses.
Ezra 9.6

Q. What is the eighth companion of faith?

A. A merciful and zealous desire and endeavour both by our practice and example, as also by edifying speech and communication, to draw on others to faith and godlinesse: for howsoever worldlings be jealous one of another, and envious one against another, yea, and sometimes the Saints of God fall into this infirmity, as *Joshua* did; **Num. 11. 29.** yet usually he that is a true Christian indeed, wisheth with all his heart, that all men were such as himselfe; and hee that is soundly converted unto God, is carefull ever after to convert his brethren; **Act. 26. 29.** *Luke 22. 32.*

Q. But may it not seeme uncivill and unseasonable to speake of heavenly matters, especially before strangers?

A. No doubt it will seeme so to many; for nothing can be

8. Compani-
on, desire to
win others.

This inci-
ting others
is dishized.

et to be
used.

to discreetly and sincerely spoken concerning heavenly matters (the most being earthly minded) but that to some it will seeme both unseasonable, and unsavoury; nevertheless the zeale of Gods glory, and the compassion which wee ought to have over our brethren (who are yet intangled in the world, and favour of nothing but the earth,) will compell us to acquaint them with that, which we have found the greatest happiness to our selves.

Q. What if we light upon such as are not only worldly, but (as it falleth often out) wayward with all?

*Rea, though
one be stro-
wd.*

A. This is a great discouragement; notwithstanding we ought to be patient toward such, using the meanes as we may, and waiting with patience to see, if that God will at any time give them better minds, though we see no present fruit of our labour bestowed

Rowed upon them; *1 Thes. 5.14.*

1 Tim. 5.25.

Q. What if we meet with rati-
ters, scoffers, or cavillers?

A. If all bee such, we are to remember the counsell of our Saviour Christ, saying, Cast not your Pearles before Swine, neither give that which is holy to dogs, *Mat. 7.6.* otherwise cra-ving of God secretly in our hearts (as *Nehemiah* did) that he would furnish us from above with the wisdome of the serpent, and simplicity of the dove, we are to speake for their sakes that are willing to heare.

*Not to cast
Pearles to
Swine.*

Neh. 2.4.

Q. What shall we say of them, which either live unkindly and uncharitably, chiding, brawling, snapping & snarling; or else when they meet, spend their time alto-gether in worldly, idle, unsavory, vaine, and unprofitable talke?

A. These people and all other of the like leaven have final part in this businesse, giving slender

*Secure
worldlings
are to be
left.*

testimony of their faith to other, and reaping as little comfort to themselves : for Christians are commanded to admonish and exhort one another, Heb. 3.12. and Solomon saith, *The lips of the righteous feed many,* Prov. 10.21. and divers other Proverbs to the same purpose. *He that believeth will speake,* as David saith, *I beleaved, and therefore I speake,* Psal. 116.

C H A P. XI.

Q. See the companions of faith are many, and the same most precious and excellent ; but seeing we believe but in part, and that Satan shooteth his fiery darts, especially at this shield, how is this faith to be kept and increased ? 1 Cor. 13.9. Ephes. 6.16.

How faith is maintained.

A. Indeed they who have tasted how good the Lord is by any small measure of true faith,

doe

doe finde and feele it to be so sweet, that out of the feare they have to lose it againe, they desire above all things to hold and keepe it. Wherefore to satisfie your demand in this point, generally, true faith is kept and increased by the same meanes, by the which it was begotten and bred at the first: more particularly there bee six meanes whereby it is both kept and strengthened.

Q. What is the first meane?

A. Daily to account it our best portion, richest jewel, most precious treasure, and chiefeſt happiness in this life. This will make our hearts to be ever upon it, *Math. 6.* even as the husbandman doth more regard his corne and cattell, which is his chiefe ſubſtance, than hee doth his hearbs and flowers, chickens and pullen, which are of leſſe value: otherwife every ſmal occaſion will hinder us, and every

1. Meane to
increase
faith is high
eſteeming of
it.

fond affection carry us away, and every trifle take up our hearts, much more our earnest affaires, and weighty businesse, to which most men doe thinkē (with Saml) that all exercises of godlinesse ought to give place,
I Sam. 14.19.

Q. What must we then doe?

A. We must labor daily not only to loath those things which are evill of themselves, but also to be very sober and moderate in our lawfull labours and delights, remembraunce what our Saviour Christ saith, *One thing is needfull;* otherwise Satan who can change himselfe into an Angel of light (such is his power and subtily) *2 Cor. 12.11.* will fill our hearts and heads with swarmes of evill lusts, noysome delights, cares and distractions, which will draw our mindes from that which wee ought most to mind and thinke upon.

Q. What is the second meane?

A. Daily

*Aveyd un-
lawfull, be
sober in law-
full.*

Luk. 10.42.

A. Daily and often to separate ourselues, to tend forth strong prayers to God for this grace of faith; and to thinke deeply of his unspeakable goodnesse, mercy, truth, fatherly affection, and tender compassion in Iesus Christ ; remembryng withall what sweet and gracious promises hee hath made us in the Gospell of his Son, *Mat. 11. 28. John 7. 37.* and in a number of other places.

**2. Prayer
and medita
tion on Gods
promises.
*Phil. 3. 3. 17
Dan. 6. 10***

Q. What is the third meane?

A. Ordinary and reverent hearing of the glad tidings of reconciliation publikely preached: which is the key, *Mat. 23. 13. Luk. 11. 52.* whereby God doth open and soften our iron hearts, and convey the sweetnes of his promises into them, and causeth his Sonne to dwell in them by a true and lively faith, *Act. 16. 14.* Wherunto must be joyned a reverent use of the Sacraments, whereby this heaven-

**3. Ordinary
use of the
Word and
Sacraments.**

ly truth, which we have already received, is yet further sealed up to our consciences, Luk. 22. 19.

Q. What is the fourth meane?

4. A daily viewing of our sinnes.

A. A daily viewing of our sinnes, which by examination we have found out, that being truly humbled, and brought to account basely of our selves, we may be kept from fulnesse and loathing of the death of Christ, the sweetnes whereof we cannot taste and relish as we should except we feele the tartnes and bitterness of our sinnes, Mat. 11. 28. And therefore wee are daily to prostrate our selves before the throne of grace, most humbly confessing our innumerable, vile, and abominable sinnes, with true desire and purpose to forsake them : and most humbly craving pardon and forgivenesse of them.

Q. What is the fifth meane?

A. A calling to mind the experience of the faith and joy which

5. Former experience

which we have had at any time before; remembraunce that whom God hath once loved, he loveth to the end, *John 13. 1.* for he is ever one and the same, and changeth not, *1& 1. 17.* Which consideration should make us more assured of Gods love towards us, than any natural child can be of his naturall fathers, or any wife of her bodily husbands : and therefore though they who have once begun by beleeving to lay hold upon eternal life, shoud for a time lose the feeling and comfort of their faith, yet are they not to discon-
rage themselves, but with the Prophet to count it their infir-
mity, *Psal. 77. 10.*

Rom 13. 29

Q. How commeth it to passe, that men do so often lose the comfort of their faith?

A. This cometh to passe, partly from Satans often siftting of them, either by himselfe, or by his instruments; partly from our

*How men
lose (invegit),
fatu.*

owne neglect and abuse of the meanes, proceeding from this, that men thinke faith and other graces of the Spirit, wil continue and dwell with them, though they be slenderly regarded, and slightly cared for ; which conceit is most false and dangerous. Lastly, from the letting loose of their heart after some siane, vanity or worldlinessse, which is a great quencher of the Spirit in any man. For the preventing whereof, it will be very expedient to begin the day with some serious cogitation of Gods gracious favour towards vs, and to sealon our hearts in the morning with some deepe meditation of his love, truth, and faithfull promises made to us: which will be a good meanes to keepe us from carking care, unfavoury lightnesse, and unprofitable sorrow.

Q. What is to be thought of them, who finding themselves

none

prone to slip into some offence, will say, Wee must bee content to goe without this comfort; it is in vain to seeke it, for it is not possible to hold it?

A. These men as they spy their owne weaknesse, so they should remember how they have fallen, and labor to recover and rise up from that offence, and not altogether to disceurage themselves for that one infirmitie; as he that hath an aking tooth, or a hurt in his leg, doth not therefore neglect the health of his whole body, but seeketh the rather in regard of the paine or weaknessse of one memberto keepe the whole in good order, whereby that part may be the sooner healed.

Q. What is the sixtymeanes?

A. The sixth helpe that is required for the confirming of our faith, is to call to minde the examples of other of Gods chidren, who being weake in faith,

How such
are to re-
cover.

G. Example
of others.

have

have by him been strengthened and incouraged ; as wee read (among many other) of Jacob, Moses, David, Peter, &c.

CHAP. XII.

Q. VV Hat is the fruit and benefit of confirming our faith ?

A. The labour bestowed about this most gainfull and beautifull grace, is so farre from tedious toyle, that it is the solace of a Christian heart, and the pleasure thereof more sweet than any pleasure that can bee taken in all the pastimes of the world besides, *Psal. 4, 7. and 19.* *9, 10. and 119.* and in a number of other places. Moreover, it doth arme us to goe well and cheatesfully through with the affaires of the day; wherfore let it be our first and chiefe study, every morning to call to minde

Gods

Science and
pleasure in
maintaining
spirit.

Gods abundant love and favour to us in Jesus Christ, and rest in it as our most precious portion and inheritance.

Q. What inconvenience is there to them that cannot settle themselves to nourish their faith in this sort?

A. It depriveth them of much inward peace, which by it they might enjoy, and maketh their lives more uncomfortable to themselves, and more unprofitable to others; it layeth them open to many offences, which by this exercise they might prevent; and causeth them to go on either in unsavoury lightness and carnal joy, which doth deceive them; or else in unprofitable care and worldly sorrow, which will disquiet them.

Q. But be there not different degrees of this true and lively faith?

A. Yes, and that according to the divers growth, which God bringeth

Dang r of
not nourish-
ing/aitb.

Differens
degrees of
faith.

bringeth his children unto, and the divers measure of grace which God bestoweth upon them; and yet the lowest degree, and least measure of grace is able by laying hold upon the love of God in Iesus Christ to make us happy, *Ephesians 4. Mark. 12.*

Lowest de-
gree of faith

Q. Which be those degrees?

A. The first (being the weakest and least of all) is when the beleever, feeling no assurance in himselfe, hath yet some infallible tokens of unfained faith, *Mat. 21. Mark. 9. 24.* The second is, when some assurance is wrought in the beleever at some times, yet through weaknesse hee often wavereth, and doubteth againe, and this light is quenched in him, and hee becommeth like the smoking flax, and in respect of this weaknesse is compared to the bruited reed, *Matth. 12.* The third is, when the beleever holdeth this

af-

assurance more strongly, and hath it more usually than the former two, saving when either he quencheth the Spirit in himselfe (as all men do more or lesse;) or else the Lord (to shew that he standeth by grace) doth leave him to Satan and himselfe, to the setting forth of his owne glory, and better establishing of him afterwards, as he dealt with Peter, Lnk. 22.

THE



THE SECOND BOOKE.

CHAP. I.

Question.

YOU have shewed mee
who are the children of
God, & true beleevers:
now I demand, what is
the life of such as have this assur-
red hope of salvation?

A. It is a sincere and constant
(though weake and imperfect)
forsaking of all evill, and doing
of all good, with full purpose
of heart, and true endevour of
life, to obey God in all things,
even to the end of our dayes.

What is the
life of the
beleever?
Acts 11.23
& 16.24.

Q. 75

Q. Is it a matter of any necessity, to know what the life of true believers is?

A. Yes verily, of great necessity: because so many are deceived about this point: for some thinke that a little grieve concived for some sinne committed, is true godlinesse: but then *Iudas* had bin godly, *Mat. 27. 30.* Semethink, that to heare Sermons, and doe some things they are exhorted unto, is godlinesse sufficient: but then *Herod* had been a godly man, *Mark 6.*

26. Some thinke, that if they can shut up all their ill words and deeds with, God be mercifull to us, wee are all sinners, that then they have repented sufficiently: but then every civill man should be godly. Finally, others thinke, that if they be a little moved and humbled at the hearing of a Sermon, and continue sad for a day or two, that then they need no more

Many de-
ceived.

god-

godlinesse : but then *Ahab* had
beene a godly man, for hee was
much moved at the words of
the Prophet, and walked heavily,
1 Kin. 21. 27. There be divers
other such dotings, but these
may suffice to shew, how men
deceive themselves in judging
and esteeming of true godli-
nesse : as Popish Contrition,
Auricular Confession, and Sa-
tisfaction, is thought in Pope-
ry to be godlinesse.

CHAP. II.

Q. *Cannot true faith and a
godly life bee separated
one from another?*

A. No, by no meanes ; no
more than the foundation can
be separated from the building,
or the root from the branches,
the fire from the heat, the wa-
ter from the moysture, the Sun
from the light, In a word, they
are

Faith and
boly life un-
separable.

are as two twins, who are borne together, live together, and dye together; howsoever in the houre, and power of darke-nesse, and in the vehemency of tentation we may and doe faile very often.

Mat. 16. 10

Q. What followeth of this?

A. That where true faith is not, there can be no godly life, nor any sparke of true good-nesse: on the other side, where there is not a true endeavour to lead a godly life, there is not any sparke of true faith, Heb. 11. 6.

No faith, no
boly life.

Jam. 2. 14.

*Q. What say you then to them prayers, almes, &c. of unbelieve-
vers?*

*A. They are nothing else but painted sinnes; for (as the Apo-
stle saith) to them that are pol-
luted, and unbelieving, nothing
is pure, but even their mindes
and consciences are defiled, Tit.
1. 15. and therefore they are
greatly deceived, who because
they*

But in un-
believers is
sinnes.

Acts 15. 9.

Ia. 3 11, 12

they have mourned and bin sorry for their sins by fits, thinke that they have true godlineesse ; and also they who are perswaded that they love, feare, and serve God, and yet know not what true faith is : for seeing it is faith that purifieth the heart, none that want faith can live godly. And as a corrupt fountaine cannot bring forth sweet water, no more can an unbelieving heart bring forth, either good workes or good words, that is, such as bee pleasing to God, though they may please men, and also profit them.

Q. And is it a true on the other side, that none that have true faith can live wickedly ?

A. Yes verily : for as an evill tree cannot bring forth good fruit, but evill ; so a good tree cannot bring forth evill fruit, but good, *Matth. 7. 12.* Besides, the chiefe thing that fith layeth hold upon, being the free

grace

Faith breedeth
both body
life.

grace and love of God in Christ, this grace (manifested in the Gospel) doth teach, and that effectually, every true believer to deny all ungodliness and worldly lusts; and to live holily, righteously, and soberly; and this love of God will even constrain us to love God againe, and by all meanes to testifie our love to his Majesty, *Tit. 2. 11. 2 Cor. 5.14.*

Luke 7. 40. Moreover, by faith wee are ingraffed into Christ, as the branches into the vine; and therfore as the branch remaining in the vine cannot but bring forth fruit, so it will be with all true believers, *Job. 15.*

Further, by faith we are married unto Christ, and therefore cannot but honour and obey him as our husband, and bring forth fruit to God, *Rom. 7. 1, 2.*

& 4. Finally, if a mortall man do but once save us, and that from a bodily death, what will wee not be ready to do for him? how can

can we then possibly think any thing too deare for him, who hath saved both body and soule from an eternall death, and provided for both an everlasting life? Luk 7.47.

Q. What shall we then thinke of them who are sometimes forward, sometimes backward, and in some things zealous, and yeeling to the will of God, in other-some sinning even against their owne knowledge; and when they stray from duty, to make no haste to it againe, being ready to repine and spurne against the most wise and mild admonitions that can be used?

A. These things doe ill become the children of God: nay, such professors are in a dangerous and uncomfortable estate, in whose behalfe the Ministers of the word may justly mourne and complaine, as the Prophet did of the Israelites, saying, *O Ephraim, what shall I doe with thee?*

Unstable
professors
reproach the
Gospell.

thee? O Iudah, how shall I im-
mean thee? For thy goodnesse is
as a morning dew, and as a mor-
ning cloud it passeth away, Ho-
sea 9.4. These (forsooth) must
needs beleewe, and be sure to be
saved at any hand, not remem-
bring that where Christ is em-
braced by faith, there he beareth
sway as an husband, Rom. 7.4.
and begetteth holy and hea-
venly motions in the heart, not
suffering poysoned and earthly
affections (as it were so many
bastards) to domireere in the
same. For what sound assurance
can he have, that his heart is pu-
rified by faith, who is full of
fretting, raging and unquietnes,
and that for every small trifle,
and yet not once trembling for
it, and saying, What have I
done? Jer. 8.6. or otherwise
loose, vaine, foolish, &c. and all
this without repentance; the
tongue likewise walking not
only idly and unnecessarily, but
also

also in unsavoury and offensive speeches; jesting, lying, taunting, swearing, curish and churlish speaking, &c. Wherefore let him that will bee honoured with the title of true beleever, make himselfe knowne by the livery of an uncorrupt life, *Iam. I. 26, 27.* and remember that true beleevers indeed, dare no otherwise to beleeve their sins to be forgiven them, then they walke humbly with their God, *Micab 6.6, 7, 8.*

Q. What gather you from hence?

A. By this we are taught to suspect the sudden and hasty shewes of repentance in them, who upon their first acquaintance with the Word preached, have not onely imagined that they have repented, because they have felt some sudden pang of sorrow, and some purpose to doe well, but have also thought themselves able to teach; yea,

to

*Too hasty
repentance
seldome is
sound.*

to censure others, and condemn them as if they could presently passe from a little sorrow for sins to newnesse of life, without faith in Christ ; or as though the sound assurance of Gods favour, being the foundation of a godly life, were so easily attained. This is, as if a young prentice of any trade, should thinke himselfe able to set up in the first quarter; or as if a scholler should thinke himselfe fit to bee a Minister so soone as his name is entred into the Vniversity.

Q. What inconvenience commeth of this?

A. Very great : For from hence it often falleth out, that many labouring so slightly for faith, and not seriously considering whether they have it or no, are driven to goe backe, and feeke for it many yeares, after they had thought they had bin sure of it ; yea (and that which

Dimmage of
this course.

F is

is more lamentable) many of them never attained to it at all.

C H A P. III.

Q. *I*s it sufficient for the attaining to a godly life, to believe the promise of justification, and forgiuenesse of sinnes onely?

A. No : but we must also believe the promise of sanctification and holinesse, and of our perseverance and growth therein: for the first, whom God doth justifie, them he doth sanctifie, Rom. 8. 30. Secondly, this maketh many so slow and backward in the practice of mortification and repentence, because they thinke it enough to believe the promise of forgiuenes of sinnes, and everlasting life, and doe not with like strength of faith perswade themselves that God hath promised likewise to worke in them repentence

Faith for
sanctifica-
tion.

tance and newnes of life, and by the word of his grace to build them up further, *Act. 20. 32.* and where he hath begun a good worke, to perfect and finish it, *Phil. 1.* if any say *Paul* wanted this faith, because he saith, *Hee found no means to performe that which is good, Rom. 7. 18.* I answer, that he doth not complain he had no promise: but his meaning is, that the rebellion of his flesh did so mightily resist and striue against the Spirit, that without Christ hee could doe nothing, *Rom. 15. 5.* though through him hee could doe all things.

Q. I see it is necessary to beleeve the spiritfull promises both of justification & sanctification; what say you to beleeving the temporall promises?

A. Seeing godlinesse (the chiefe part wherof is true faith in Christ) hath the promises both of this life, and of that

F 2 which

Faith for
things of
this life.

which is to come, *I Tim. 4.8.* the godly must beleeve both: and in as much as *Paul* saith, that he who spared not his own Sonne, will not faile together with him to give us all good things, *Rom. 8.32.* besides infinite other particular promises & encouragements, why should not wee assure our selves of health, maintenance, credit, successe in our labours, deliverance out of troubles, and such like? And this is the rather to be marke, because through want of this faith, many vertuous and godly men, who doe undoubtedly beleeve the remission of their sins, are greatly staggered and perplexed about the truth of temporall promises, as *Jacob*, *Gen. 32.7.* and *David*, as hee confesseth of himselfe, *Ps. 116.11.* with divers others, and daily experience doth prove the commonnesse thereof. For this cause (to omit infinite places tending

tending to this purpose) our Saviour Christ laboureth so mightily by many and forcible reasons to support this faith, *Mat. 6. 24. &c.*

*Q. What say you to believing
of the precepts?*

A. To belieue the commandments is very necessary, and a matter of greater consequence than many imagine: for first, seeing Christ is given us of God, to be not onely our righteousness, but also our sanctification, we must give harty credit and assent to the precepts of sanctity and holines; which doe bind the conscience to obey God, as well as the promises of forgivenesse of sinnes doe bind men to trust in God. Secondly, hence it commeth, that many (with *Herod*) make not a conscience of all sinnes, but will retaine at the least some one (or more) which is most sweet and gainfull to them; because they

will
believe all
Gods - omni-
ma-de-
mens,

Note.

beleeve not stedfastly the laying of the Apostle, that the same eternall God, who saith, Thou shalt not commit Adultery, said also, Thou shalt not kill. Now (saith hee) though thou committest not adultery, yet if thou killest, thou art a transgressor of the Law, *Iam. 2.11.* and contrariwise, though a man kill not, yet if he commit adultery, he is a transgressor; for men are willing to beleevē that Commandement, which by their age education, custome, and naturall inclination they are not so prone to breakē, at least in the outward act; on the other side they are very loth and backward to give credit to those commandements which they are not willing to keepe. *Herod* was willing to beleevē the second commandement, charging him to heare Gods word; and the fifth, charging him to honour *John*; but hee would not beleevē the seventh

seventh, forbidding adultery, incest, and all uncleanness; though it be true, that he who believeth one throughly, believeth all; and contrary. Thirdly, want of believing, and consequently of making conscience of the moral precepts, is a cause that men hold even the promise of remission, and salvation it selfe more weakly; and maketh the soundnes of their faith touching the remission of their sinnes to be called in question, not only by others, but by themselves also.

Q. What say you touching believing the curses and threatnings of the Law.

A. This also is very necessary: for first, the whole Scripture breathed from God, and every part thereof is Gods word, 2 Tim. 3.16. and therefore to be obeyed. Secondly, whatsoever things are written (whether precepts, promises, threatenings,

Faith for
curses and
threats.

*1 It is a part
of Gods
word.*

2 They are
written for
our learn-
ing.

3 God is just
as well as
mercifull.

4 It is a bri-
dle to re-
strain us
from evil.

examples, &c.) are written for our learning, Rom. 15. 4. and therefore to be learned and beleaved of us. Thirdly, God is as well just as mercifull : hee is faithfull and true, as well in his threats as in his promises, and therefore equally to bee beleaved in both, so farre as by his word he hath assured us of both; which is, absolutely to forgive us our sinnes, and to give us a kingdome ; and conditionally to bestow all temporall blessings upon us, so farre as they may further us to the attaining of that kingdome. Fourthly and lastly, as the promises of this life and the life to come are necessary spurs to quicken us to goodness; so the threatnings are necessary bridles to keepe us from naughtinesse.

*Q. But what need believers
fear the threatenings, seeing
there is no condemnation to them
that believe ?*

A. First

A. First, the Apostle saith, indeed there is no condemnation to such, but withall he signifieth, that they who bee truly such, walke according to the Spirit, and not according to the flesh, *Rom. 8. 1.* that is, live religiously, not loofely. Secondly, though God will not cast them off for every fault ; yet who would not feare the displeasure of a father, yea, of such a father as hath out of the infinite love, resolved with himselfe never to cast us off ? Will a childe of any good nature (as we speake) being come to yeares of discretion, anger, and vex his naturall father, because hee knoweth he will not dis-inherit him; and not rather love and reverence him the more, and be the more loth to offend him, and the more grieved if by infirmity he fall into it? And shall not we care to anger and grieve the Father of our spirits, *Heb. 12.* yea, the Fa-

Why the
faibfull
should feare
ibreats.

1 It is Gods
will.

2 His love
to us is un-
changeable.

3 It is a
meanes to
escape sharp
punishment.

ther of the spirits of all flesh,
Numbers 27.13. because wee
know he will not cast us into
hell? Thirdly, seeing that con-
cerning temporall threats and
punishments, God dealeth as
sharply, or rather more sharply
with his children than any o-
ther; why should they not feare
his fatherly correction? *Heb. 12.*
Numb. 12.14. Would a childe
that had but one sparke of wit
or common reason, provoke his
father to scourge and whip him
every day, because he knowes
he will not disinherit him in the
end; and not rather say with
himselfe, It is good sleeping in
a whole skin? And shall belee-
vers who are spiritually wise,
willingly provoke God, be-
cause hee will not condemne
them eternally.

Q. I see now that it is necessa-
ry for the leading of a godly life,
for every Christian to believe the
whole word of God, with all the
precepts,

precepts, threats, promises, do-
ctrines and examples set downe
in it; and not only to lay hold up-
on the promise of remission and
salvation?

A. Yes verily, else hee shall
passe over his life with much
more toyle, tediousnesse and
discomfort, especially if he be-
leeve not the promise of sanctifi-
cation. For even as if a maine
post in building be wanting, the
whole house will soone be sha-
ken; so if a Christian going a-
bout to reforme his life, doth
not beleeeve that God will ena-
ble him theretunto in some
good measure, he shall be every
hand-while subject to bee dis-
couraged, cast downe, and dis-
mayed.

Use of belie-
ving all.

CHAP. IIII.

Q. **V**Here must a Chri-
stian begin the re-
formation of his life?

A. When

Heart first
purged.

A. When a Christian is once thus received to bee guided by Gods word in all things, both touching faith and conversation, he must begin at home with the purging, cleasing, and changing of his owne heart, and consequently of his body : for as a filthy and unsauoury vessel must be well washed, and throughly seasoned, before it be fit to receive any precious liquor ; so the whole man must bee changed, before hee can either will or worke that which is good, or bring forth any fruits worthy amendment of life. Let them looke to this who cannot deny, that their hearts are corrupt, being so prone to fretting, raging, and unquietnesse for every small triffe ; and yet selome trembling for it, and saying, What have I done ? *Jer. 8.6* or else idle, loose, vaine, foolish, unsavoury, unprofitable, (yea, and sometime offensive) in their speech.

speech and conversation; and all this without repentance.

Q. Why must a Christian begin at his owne heart?

A. First, because it is the fountaine of all the actions of our life, *Prov. 4.23.* for out of it doe flow (as Christ saith, *Mat. 15.19.*) evill thoughts, murthers, adulteries, and such like; it is the root of all words and deeds that proceed from us, which are either good or evill, according as the heart is from whence they spring. So that as truly as it is said, Like tree, like fruit, *Mat. 7.12.* so truly it may be said; Like heart, like life. Secondly, the heart before it be enlightned, emptied, and cleansed, is a den of darknesse, a dungeon of iniquity, and a puddle offilthinesse, *Rom. 7. 18. Prov. 26.15.* Thirdly, if the tongue be truly said to be an unruly evill, *Iam. 3. 8.* much more may the heart be justly so called, which ruleth

Reasons why
the heart is
first to be
purged.

1 Heart is
the fountain
of actions.

2 It is a
darke and
filthy puddle

3 It is an
unruly evill

4 It is deceitfull.

*5 Being not purged, we shall be puz-
led in every thing we take in
hand.*

ruleth and overruleth the unruly tongue. Fourthly, besides all this, the heart of man (as the Prophet saith) is wicked and deceitfull above all things, who can gage or search it out? *Jer. 17.9.* Fifthly and lastly, it would be a vaine toyle, and lost labourt to have our hearts altogether to seeke, and new to set in frame, when we should goe about any good duty (though in part it must be done in every severall action;) as if the husbandman every time he went about to til the ground, shold have his plough-share to mend; or the Carpenter, as oft as he moveth his hand to worke, shold have his tooles to grind; and so being never furnished, shold never be fit to begin his building.

*Q. How doe you briefly anato-
mize, cut up, and lay open the
corruption of the heart?*

*A. It is first overspread with
unbelife, deceitfull, unruly,
loose,*

*Several cor-
ruptions of
the heart.*

loose, hardned, wilfull, vaine, idle, blockish, cold in goodnes, some weary of it, and without favor in it. Secondly, it is high, big, proud, disdainfull, selfe-loving, uncharitable, unkind, conceited, impatient, angry, fierce, envious, revenging, unmerciful, froward and tetchy, churlish, fullen, medling, worldly, filthy, and uncleane, loving pleasure more than godlinesse. Thirdly, it is unprofitable, repining, earthly, greedy, covetous, idolatrous, superstitious, unreverent, hypocritical, disobedient, judging rashly, hardly reconciled; and in a word, prone to all evil; the full and perfect anatomy whereof is to be fetched from a judicious and particular view of the ten Commandements.

Q. I see this heart bath need to be purged; tell me therefore what this purging of the heart is?

A. It is a renewing of the whole man in holines, and righ-

eous-

*VVhat is it
to purge the
heart.*

reoufnesse, by litle and litle,
shewing it selfe by a sorrowfor,
and by a hatred of all sinne, and
by a longing after, a delighting
in all vertue and goodnessse.

Q. Whence doth it spring?

A. From our being freed from
the power of sinne, and feare of
condemnation, by faith in Christ,
for this draweth us sensibly to
let go our hold on sinne, and gi-
veth it a deep and deadly wound
in the soule (which no power or
will of man could effect) accord-
ing to that of the Apostle, say-
ing, How can such as are dead
in sinne, live any longer therein;
Rom. 6.2.

*Q. Is this new change such, as
is able to beare downe all our old
corruptions, and to entertaine ho-
ly things onely?*

A. No: yet it is a mighty al-
teration, that goodnesse hath a
ny place in him in truth, which
formerly was so far from him;
and that sinne and evill are hun-
ted

*This sprin-
geth from
faib.*

*This change
is weake at
first.*

red out of the believer (at least in will, purpose, and hearty desire) which alone bare sway in him before; for there doubtlesse is the first fruit of the Spirit, which can no more be in a reprobate, than light can be in the bowels of the earth.

Q. How is the changing of the heart wrought?

A. This gracious and wonderfull work is wrought by the power of the holy Ghost, mortifying our worldly lusts and evill desires, and creating holinesse and sanctification in us, and that by faith; for it is faith in the precious promises of God (whereby we flye the corruptions that are in the world through lust) that purgeth the heart, and casteth out the drosse and filthinesse that was in it before.

Q. What is the cause that men being so forward in washing their hands, and all that belongeth to their

This change
is by Gods
Spirit.

2 Pet. 1. 4

*Causes why
men be not
purged.*

*2 Men know
not the be-
nefit of it.*

*2 They mind
their plea-
sures and
profits too
much.*

their bodies, are so hardly drawn
so w^t as their hearts?

A. As true faith is the speci-
all instrument of the holy Ghost
to further and effect the pur-
ging of the heart ; so unbelieve
is the speciall instrument of the
devill, whereby this heavenly
worke is hindred for, we being
not assured of the happinesse of
heaven, doe know no better de-
lights than our blinde and
deceitfull harts do dreame of here
upon earth: hence it is that ma-
ny thousands passe their time in
sports and pleasures, accounting
that the onely happy life, *Luke*
14. 26. James 3. 5. others in
quarrelling, contention, suits at
Law, and such like ; and the
most tollerable sort spend their
yeares about worldly matters,
their chiefe end being to get
preferment & riches for them-
selves & their posterity : which
things are so plesant to our cor-
rupt nature, that even they who
have

have least expectation to compasse them, it doth their heart good to bee talking of them; which sheweth that these bee things they love best, and have in greatest price and admiration.

Q. What is the reason hereof?

A. Because though we know that these things are vain, short, and uncertainte; yet we will never let goe the love of them, till wee see certainly how we may enjoy better, and be fully assurered in our hearts of a farre more precious portion: nay, although wee beleeve the doctrine and like it, yet until we see that this treasure is our owne, we wil not so much as go about the dispossessing of such fond & unsavory lusts out of our hearts. But then we will as willingly leave them as the woman of Samaria did her water pot, *John 4. 28.* and mind them as little, as *Matthew* did his gainfull office, *Mat. 9.9.*

Till by faith
we be assu-
red of better
treasure we
will not for-
goe earthly.

Holy Ghost
is the chiefe
worker.

Sanctifica-
tion what?

From
whence?

or the prudent Merchant the
sale of all he had, Mat. 13. 44,
45, 46.

Q. Is faith the principall effi-
cient cause of this gracious worke?

A. No: the chiefe and highest
cause thereof (as before) is the
holy Ghost, who at the same
time wherein he affurreth us of
our reconciliation with God
the Father by the merit of his
Sonne, doth also worke this san-
ctification in us.

Q. What is this sanctifica-
tion?

A. A purging of us from the
corruption of our owne nature,
and a furnishing of us with a
new quality and disposition of
mind; whereby wee begin not
onely to wish and will well, but
also sincerely to goe about those
things onely which are pleasing
to God.

Q. Whence do these two spring?

A. The first of them (that is,
the purging out of our old cor-
ruption)

ruption) springeth from the vertue and power of Christ's death; and the second (that is, the furnishing of us with a new grace) from the power and vertue of the resurrection of Christ apprehended by faith?

Q. What doth faith and a pure heart worke in us?

A. Four things: 1. they work a good conscience, that is, both a conscience quieted and appeased from all desperate checks and accusations, Rom. 5. and also a cleare conscience not accusing us of any sinne unrepented of, or wittingly and willingly lien in. 2. They set the will on worke, to refuse the evill which before it embraced, and to chuse the good which before it abhorred. 3. They cause the affections (as feare, hope, love, hatred, joy, sorrow, &c.) to be wel ordered. Fourthly, and lastly, they bring forth that blessed repentence to salvation (much spoken

Four effects
of a purged
heart.

1 A good
conscience.

2 An ende-
avour to shun
evill, and do
good.

3 A wel or-
dering of the
affections.

4 True re-
pentance.

2 Cor. 7.10

*Repentance
what.*Acts 11.23
Psa. 119.30
Acts 24.16*This change
is by Christ.*

spoken of, but little practised) never to be repented of.

Q. What call you this repentance?

A. It is diversly defined by divers Divines: in this place under the word of repentance we comprehend not onely a godly sorrow for sin past, but besides two things; whereof the first is a firme purpose of the heart, and constant inclination in the will; the other a continuall endevouring in the life to cast off al evil, and to obey God both inwardly and outwardly, according to the measure of knowledge and grace given to every one, *Psal. 119.44.57. Acts 11.23. And 24.16.*

Q. I see now that the heart must be changed and purged, before the life can be amended: but is not this change wrought by faith in Christ, and by our spirituall union with him?

A. Yes verily, as hath beeene partly

partly shewed before ; besides, the Apostle Peter saith, that most great and precious promises are given to us, and that by them (now they are made ours by faith) we are made partakers of the Divine nature ; that is, of the graces of the holy Ghost, by which wee become like to God (his image being renewed in us, which we lost in *Adam*) in that wee flye the corruption that is in the world by lust, 2 Pet. 1. 4. Paul also teacheth the same thing (as hath been shewed before) by a very fit similitude of the husband and the wife, Rom. 7. 5, 6. and Christ by the parable of the Vine, John 15. 1, 2.

received by
faith.

Q. Is this change perfect in any ?

A. No : yet it is such, that even in the weakest belieever there is as apparent difference from his former estate, whereby a godly life is not so irksome and

This change
is not per-
fect.

Pro. 15.21
& 21.15.

This trou-
bles Gods
children.

Rom. 7.15:
& 24.

This a mark
of blessednes

and tedious as before, but rather in some measure sweet and pleasant to him.

Q. Doth not the unperfetnesse and meaknes of this change much trouble the children of God, and make them ready to doubt, that their estate is not good?

A. Yes: for as before their consciences did scarcely accuse them at any time for their grosse faults, now their inward corruptions do trouble them; now idle motions, vaine thoughts and fantasies (whereof they cannot be rid, no, not in their praying, reading, hearing, and other holy duties,) afflict them; now their unkindnesse to God, and unfruitfulness amongst men doe daily disquiet them.

Q. But shoule this make them thinke, that they are none of Gods and that their faith is not the true savinge faith?

A. No: for howsoever (through their owne weaknes, and

and Satans malice) they feare there is no sound change in them; yet these things duly considered, do testifie indeed a better state of their minds than was before, and that they are in far better case thā any unbelievevers can be; for it is no signe of their misery, but of their blessednesse rather to bee disquieted with these things, if together therewith they seeke to bee better staid even from idle wandrings, and labour to see their spirituall poverty, and secret corruptions, as selfe-love, privy pride, distrust, impatieney, uncleannessse, worldliness, &c. for from hence they may have cleare testimony that they are truly (though not perfectly reformed, and freed from a double heart.

Q. What is the inconvenience that commeth through want of this soundnesse, and strengthenly purging of the heart?

A. Very great, for hence it

G com-

Job i. 5.
& 3. 4.

For want of
this change,
many good
beginnings
vanishe.

Luke 14.28

commeth, that there bee many
vowes and purposes of repen-
tance, and of a holy life, which
neither continue ner take any
good effect, but vanish away, &
come to nothing, in some soo-
ner and in some later ; because
Men go to worke hastily, and in
a mood, not considering how
weake such foundations are to
bearē the weight of such a buil-
ding as a Religious and holy life
is: hence their goodnes is as the
mornirg dew, and pasleth away
as a morning Cloud, Hes. 6.4.
their repentance proveth as the
repentance of *Ahab*, who went
in Sackcloth for a day, and hung
downe his head like a Bul-rush,
1 Kin. 21.27. their obedience is
like the obedience of *Sam*, who
served God to halffes, 1 Sam.
15.9. their zeale like the zeale
of *Jehu*, who destroyed the Ido-
latry of *Ahab*, and maintained
the Calves of *Jeroboam*, 2 Kin.
10.28.29. their forwardnesse in
fol-

following of Christ, is like the forwardnesse of *Judas*, who (when occasion of discontentment was offered, and hope of gaine was put into his hand) fell away and betrayed his Master.

Q. But seeing the heart is false above measure, how shal we know that it is truly renewed?

A. This requireth good judgment, and diligent observation of our selves, whereby we shall bee able in due time to discerne it: for where the heart is truly renewed (among other things which may be found in it) there are these two things: The first is an unfained hatred of sin, with much striving against it, and gripes of grief when it preuaileth, *Rom. 7.15,16.* Secondly, great joy and thankfulness to God when it is subdued and overcome, *1 Sam. 25.32,33,34*

Matth. 16.
14, 15.

Two markes
of a sound
heart.

C H A P. V.

Q. Though this change bee
not absolutely perfect in
any in this life, ought it not to be
sound and sincere in all?

God requi-
reth sound-
nesse in all.
2 Kin. 14.3
2Chr. 25.2
Ier. 3.10

A. Yes, out of question; for God accepteth not halfe an heart, but hee requireth the whole heart, as appeareth by many places of holy Scripture; neither will God be served to halves, as Saul served him, which was his ruine, 1 Sam. 15. 26. A little love neither besemeth the excellency of his Majestie and glory, nor the greatnessse of his mercies and benefits towards us; therefore wee must renounce (as hath beene often heard) all sinne, and make him our chiefe treasure & delight as others doe the world; seeing he is so excellent of himselfe, and we so infinitely indebted to him. And surely if men would give their whole heart to God at the first,

first, and not a peece onely, it would not be hard to pull them out of their filthy and sinfull lives, and bring them into likeing with a godly life afterward.

Q. But may not a man loath one sinne, and love another?

A. He may after a sort, out of some humour or passion, as many do; as the prodigal person abhorreth covetousnesse, and the covetous man condemneth prodigality: The furious man hateth fearefulness, and the timorous man loatheth fainte. But none can loath sinne, and love vertue wholly & throughly, but they whose harts are purified by Faith, without which it is impossible to please God, *Hebrewes 11.6.* as it is impossible for pure water to come out of an uncleane and filthy fountaine.

*Note to love
en, sinne.*

Iam. 3.11.

Q. How commeth it, that a renewed mind doth so much loath

G 3 that.

that which is loved and delighted in before?

A. As a man being in prison or banishment, hardly dieted, feedeth greedily upon scraps or parings, and thinketh himself well, if he may fill his belly with them; but being at liberty with his Father and friends, scorneth to bee releaved by other Mens leavings, and wondreth how he could find such sweetnes in such unsavoury offals: so he that is bound with the chaines of the Devil, and a stranger from the life of God, maketh himselfe drunk with deceitfull pleasures; & like a Swine, thinking all safe and well, if he may fill himselfe with that which his heart desirereth, & his eye lusteth after; but being set free by Christ, and made partaker of the life of God, distasteth the former draffe of a sinfull life, where-withall he was in love before.

Q. What benefit doth this change

change bring?

A. A greater benefit and treasure than all the Princes in the world are able to bestow upon us; for this will not suffer us to hunt after variety of sinful pleasures, but rather with *Moses*, to renounce them when we might haue our fill of them; and count it a greater happinesse to suffer affliction with the godly, than to flourish in wealth and honor with the wicked. This will not suffer us with *Cain*, to hate our Brethren for their good works, *1 Job. 3. 12.* nor with *Saul* to be grieved for the reputation and graces of the Servants of God, *1 Sam. 18.* nor with *Amnon* to pine away through unlawfull love, *2 Sam. 13.* nor with *Ahab* to be sickle for the Vine-yard of our Neighbour, *1 King. 21.* nor with *Haman* to fret at the prefferment of our enemies, *Heft. 6.* This will not suffer the remembrance of death to be bitter un-

*Former sin
loathsome.*

*Gaine of
this charge.
Heb. 11. 24,
25, 26
Psa. 84. 10*

to us, but rather make us desire to be dissolved, and bee with Christ ; counting it a prison to live still in the body, and reckoning the day of burial to be better than the day of birth, *Eccles. 7.3.3 Cor. 5.3. Phil. 1.23.*

Q. What conclude you from hence ?

This must
not onely be
in a good
mood.
Luk. 15.17,
18.

*A. That therefore we must renounce and strive against all sinne, and that with great advisednesse, and not in a mood or passion onely for a time, or by constraint, or for cōpanies sake, for feare of punishment, or hope of profit and worldly preferment ; but in all earnestnesse, and sober advisednesse, to cast it away as a ragged garment, Ephes. 4.24. *Esay 30.22.* and being at utter defiance with it, to renounce and abjure it for ever Neh. 10.29. saying with Ephraim, *What have I to do with Idols?* Hos. 14.8. which yet before had beene his glory : and againe, I*

am ashamed and blush, because
I bear the reproach of my youth,
Ier. 31.19.

Q. Ought it not greatly to trouble Gods Servants, that they do not alwayes prevaile in striving against evill?

A. They are not lightly to passe it over, neither are they to be troubled at it above measure, as at a strange and unwonted thing: yet to be grieved at it, chiefly for displeasing God, and to give glory to him, and to take shame unto themselves in the free confession thereof before his Majesty, but not to be altogether dismayed and out of heart, nor to mourne and be troubled as men without hope.

Q. Why?

A. First, because our hope is neither wholly nor chiefly up-holden hereby; for we stand by the grace of God, and not by our owne goodnesse: neither do we live and hold our happinesse

Our defects
muſt blem-
bie, nor dis-
may.

¹ *The. 4.13*

Rom. 5.2
w. 11 and by
faith, not
feeling.

2 Cor. 5.7.

2 Cor. 12.9

John 6.33.

Gaine by
falls.

by feeling (though that bee a comfortable thing) but by faith. Secondly, besides, such slips are very necessary to pull downe our pride, and to give us experiance of our owne frailty, ignorance and negligence, and to make us wary ever after; as also of Gods gracious working in us, and upholding of us, which otherwise wee should not have had. And therefore though wee faile and be overcome in some particulars, yet, this shoule not discourage us, being sure before we begin, that wee shall overcome at the last; for God, who hath made us willing to enter this Spirituall combat, will make us also (in time and measure) to overcome, Rom. 9. 31, 32. 1 John 5. 4.

Q. Doe Gods Children then
gaine by their falls?

A. Verymuch; For, by this meanes, that which through ignorance, and weaknessse of faith they

they feared would have separated them from God, doth fasten them more nearely to him; and the sorrow which they conceive for a time, is turned into sound rejoicing.

Q. Whereunto compare you the malice of Satan in this case?

A. It may bee fitly compared to the malice of a certaine Souldier, mentioned in Stories, who thrusting his enemy into the body, with a full purpose to have killed him, did thereby lance the Ulcer which no Physician was able to cure, and let out the corruption that would have cost him his life.

Satan cures
when bee
would kill.

C H A P . V I .

Q. VVhat be the inward evils, whereof the heart is to be purged?

A. The particular worldly lusts proceeding from our inborne

Inward
lusts to be
purged.

Heb. 3. 12

inborne and natural corruption, called originall sin, which must be renounced, are innumerable, the root of all being unbelife; when a man not giving sound credit to the word of God, contained in the Holy Scriptures, dareth be bold to harbour in his heart whatsoever is forbidden in them: but in generall they may be divided into three sorts: the first, are impious against God: the second, injurious to Men: the third, most properly concerne our selves.

Q. What bee the inward corruptions that are impious against God?

Inward cor-
ruptions a-
gainst God.
Hos. 4. 1
Job 31. 14

Act. 34. 23

A. Such as are forbidden in the First Table of the Law: as against the first Commandement, ignorance of the will of God, unwillingnesse to be acquainted with the knowledge of divers things contained therin, as of justice, temperance, and the last Judgement; distrust in God,

God, impatience, despaire, deadly sorrowing for worldly losses, inward cursing & fretting against God in heart, under the maske of blind Fortune. These with the like are most rife in adversity. In prosperity there is pride & insolency, carnal rejoicing, trusting in the arme of flesh, unthankfulness, unlesse it be pharisaicall, & from the teeth outward, forgetting of God and of his benefits, mercies & judgments ; sacrificing to our nets, loving of pleasures more than of God, and such like.

Against the second Commandement, rebelling against Gods true and spirituall worship, false worship, or idolatry ; will-worship, which fancy, custome, or fleshly wisdome teacheth : Superstition and blind devotion : Nodelight (except it be carnal) in the exercises of Religion, but rather loathing of them, and a wearisomnesse in them : whence

Mat. 2.18
2 Kin. 6.33

Dan. 4. 34

2 Chr. 33.8
Luk. 18.31

Deu 32.18
Hab. 2. 16.
2 Tim. 3.4

Eze. 33.32
Mal. 1.9.

it commeth that they are either altogether neglected, or else, coldly, carelessly, unreverently, unfruitfully, and sinfully performed.

Eccle. 4.17

Luke 8. 18

Matth. 13.
19, 20.

Lev. 24.11
Mat. 5.34
Iam. 5.12

Against the third Commandement, no due preparation, to thinke, speake, heare, or deale about God, his Workes, Word, Worship, and Attributes, Titles or Properties. No duereverence in the veryact of thinking, speaking, hearing of them, and dealing about them, in publike, or private, alone, or in company, at Church, or else-where. No meditation, or thinking afterwards how wee have ordered our thoughts, tongues, and eares, that accordingly we might find matter of rejoicing or humiliation. To take liberty to belch forth blasphemies; or at least, to make no bones of those petty oaths (as they are accounted) of Faith, Troth, and others of that kind ; though the Scripture forbid

Eph. 4.39,
30

bid us (in common talke) to sweare by any oath at all. To defile our mouthes with railing, scoffing, and uncomely jesting with the Weed of God, or against the true Teachers, and Professors of it, or against any of Gods Works, or Ordinances whatsoever. No care to glorifie God by our speech, life, and behaviour at all times, in all places, and companies, and upon all occasions.

Against the fourth Commandement, a secret loathing of the Sabbath, wishing it would never come, except it be in respect of some bodily rest, recreation, belly-cheare, or worldly pleasure, that we look to enjoy upon that day more than upon any other; otherwise there is a wishing that it were gone, that we might be about our worldly profits, and delights, from which it restraineth us, thinking it in that respect to be the most long and wea-

Amo. 8.5, 6

wearisome day in all the week.

Q. What are the wicked lusts towards men which must be purged?

A. Some of the unbridled lusts that make men sin against their neighbours, are want of reverence towards their Superiors, contempt and neglect of their betters: unthankfulness, especially for Magistrates, Ministers, & Parents, by whom we receive so many blessings, longing for their deaths, rejoicing in evill, wrath, little or no bearing one with another: malice, envy, desire of revenge, no compassion, especially of the Soules of our brethren.

Q. What are the corruptions against the seventh Commandement?

A. These are properly called fleshly lusts, when men let loose their hearts to dishonourable thoughts and affections, longing for opportunity to satisfie the same,

Sinful lusts
against men
in the five
and six
Commande-
ments.

1 Sam. 8. 6
Gen. 37 41

Vnclene
Inflstragains-
the seventh
Commande-
ments.

same, or at least willingly embracing any opportunity that is offered to defile their bodies, which ought to be kept pure as the Temples of the holy Ghost, both in marriage and single life. Nay, many doe blow up their burning lusts, and feed their adulterous eyes by wanton Pictures and spectacles, and by resorting to those places and exercises, by which their unchaste affections may be sooner set on fire. O what variety of uncleane wishes & desires do occupy the mind ! How are they inflamed with every object that pleaseth their eyes ? Nay, they delight to feed their fond affections, and blow the Coales of burning lusts, beating their braines how to deceive innocent Virgins, & modest Matrons. Thus the immortal soule made in the Image of God like to the holy Angels, doth become a Brothell-houſe and nursery of all filthinesse: this is

Gen. 39.
11, 12

Gen. 34.
1, 2

2 Sam. 13
4, 5

1 Sam. 2.22

is the practice not onely of the worst sort, but even of many, who live outwardly in some honest course, and divers of them married persons, & such as beare office to see others keepe good order : and would to God some that are Teachers were not tainted this way,

Q. What say you to the corruptions against the eighth Commandement ?

*Corrupt
tus against
the eighth
Commande-
ment.*

1 Tim. 6.10
Psal. 17.14
James 5.5.
Mat 6.20

A. Here is even a sea of evils (for avarice is the root of all evil) and a world of wickednes ; al the yeare long the most Mens heads are occupied, how they may by any meanes (that Mans Law layeth not hold upon) gain to themselves, and leaveto their posterity, and defraud one another, and live a Beasts life here on Earth for a short season, letting go the care of true riches & Heavenly treasure, which is the chiefe portion and inheritance of every true beleever : and giving

ving bridle to their greedy and unsatiable desire of gaine, repining at other Mens getting; pilling, and fleecing other, all that they can, by racking of Rents, enhancing of Commodities, biting Vlury, and all other evill meanes.

Q. What corruptions against the ninth Commandement must be resisted and purged away?

A. Our pronenesse to blaze the faults and infirmities of others, even of such as we should most honour ; our readinesse to wrest every word spoken, in the worst sense ; and to take every deed done, in the worst part, our surmises & suspitions, which often breake out into open railing, and rebelling, which they would not if they were not nourished in the hart before. Hereto unto might be added our readinesse to deride and mock others by word, gesture, and writing.

Q. But are Men that live outwardly

Psal. 15:5

*Against the ninth Com-
mandement
Gen. 9:22.
Rom. 1:29*

*1 Sam. 10:
30, & 12:8.*

2 Kin. 2:23

*Corrupt
lub's: these
be sometimes
restrained:
Lub's a-
gainst the
tenth Com-
mandement*

*This forbe-
ring is not
constant.*

Mat. 6.21

*wardly in some honest course al-
ways so bad, as to bee led with
their frenzies?*

A. No, for sometime losses
and troubles, paine and diseases
breake them off: but this is
smally to their comfort, so long
as they spend the most part of
their precious time in dreames
and discontentments, and suffer
their hearts to be taken up with
wishing after vanity; whereas
their desires & longings shuld
tend alwayes and enely to that
which is good.

Q. *Doe they not sometimes
with-hold their consent from
that which they foolishly wish?*

A. Yes, but because at other
times they are drawne away to
yeeld to theire dotages, decei-
ving themselves with hoping
for that which shall never come
to passe (or if it should, it would
be their bane) they shew what
they long most after, and delight
chiefly in, and that they have no
holy

Holy government over their
owne hearts, and live an idle,
unprofitable, loathsome, and
wearisome life.

CHAP. VII.

Q. **VV** *Hath other branches
bee there of inward
evils, that properly concerne our
selves?*

A. There be divers, where-
with the heart is in a manner
continually encumbred, which
doe discover the loathsonnesse
of that kennell from whence an
evil life doth come; as first, fret-
ting when we are crostled of our
wils, and wishing with *Ionab*, to
be cut of the world, before we
have once begun in our affecti-
ons to leave the world. Second-
ly, pride of life, and too much
delight in outward things, as
meat, drinke, apparell, play, &c.
James 5. 5. I John 2. 15, 16.
though

*Sinsful lusts
against our
selves.*

Cha. 4. 3. 8

Ion. 4.8

Dan. 27

though we runne into debt, and wring others for it. Thirdly, wilfull frowardnesse, and such deadly pangs of stubbornnesse, that nothing can please us a great while together. Fourthly, selfe-love, priding in our owne Wit, Wealth, Beauty, Health, Friends, Learning, and such like; which foure evils, and all such unsavoury draffe, must be swēpt out, and the heart cleansed, and made wary and circumspect by the Word of God
Psal. 19.11. Job. 25.3.

Q. Is it then a speciall peece of Christianity to resist these corruptions, so as in some sort wee may be able to overcome them?

A. Yes verily, for as an evill heart causeth to fall away from the living God, Heb. 3. 12. so a good hart causeth to cleave fast to the living God. And as nothing doth more war & fight against the soule, than these fleshly lusts, Jam. 4.1,2. 1 Pet. 1.12.

It is a speciall part of Christianity to resist these.

so nothing doth more lighteⁿ
and quicken the same, than th^c
subduing and casting away o^f
them, *Heb. 12.1.*

Q. Doe all true Christians
overcome these lusts alike?

A. No, but according to the
measure of that Knowledge,
Faith, Wisdome, and Grace,
which they have received from
above, *Eph. 4.16.* for they who
have so made Faith and a godly
life their treasure, that they find
greater contentment and com-
fort therein, than in all the
riches, and pleasures in the
World, doe more manfully
withstand their lusts, and get
the greatest victory over them.

Q. Have you any examples of
such?

A. Very many, as *Henoch*,
who walked with God, *Gen. 5.
22.* *Abraham*, who above hope
believeed under hope, that he
should be the Father of many
Nations, *Rom. 4.18.* & therfore
went

All doe not
alike over-
come.

Mat. 13. 44

Examples of
the better
sort.
Abraham

went so speedily and willingly about the execution of his deare and onely Child, *Gen. 22. 22.* *Joseph* so looked unto God, that in the heat of his youth hee overcame the sin of uncleannessesse whrich (in Mans reason) hee might heve committed not only without feare of danger, but also with great hope of profit and preferment, *Gen. 39. 8,9.*

Moses.

Moses, notwithstanding his rare gifts and great authority, had gotten such mastery over his owne mind, that he was the farthest from wrath and revenge, and in a word, the meekest Man that lived in all the World, *Num. 12. 3.* *Daniel* and his fellowes (though young Men, and (as it were) Bond-men to the King of Babylon) had such free Spirits, and had put en such an holy resolution as this, that they would not defile themselves whatsoeuer came of it, *Dan. 1. 8* And his three fellowes afterwards

Daniels
three fel-
lowes.

wards chose, not only to lose the grace and favour they had with the King, but also to be cast into the raging Oven, rather than they would dishonour God, by bowing downe to that Idol, Cap. 3. 17, 18. And Daniel himselfe had gotten such avi tory over his ambitious affections, that he did not only not sue and seeke for honor, which all Men naturally doe long after; but also earnestly rejected it being offered unto him, and (as it were) thrust upon him, saying, *Keep thy rewards unto thy selfe, & give thy gifts to another,* Dan. 5. 17. These, and that whole cloud of witnesses reckoned up, Heb. 11 did those great things by that great measure of Faith, which every one of Gods Children attaine not unto ; besides, a great number of Gods Saints in all ages of the Church might be reckoned up, & some instances given (thanks be to God)

Daniel.

in this last and worst age of Men, who in a great measure have prevailed over their owne corruptions. In renouncing whereof standeth a great part of a godly life.

Q. Ought not this discourage those who have not proceeded so farre?

*I'Veaker
m[n]t not be
discouraged*
Mat.25.15

Mat.13.23

Eph.4.13

A. No, for every one hath his measure, one after this manner, and another after that ; to one is given ten talents, to another five, and to a third two, and to a fourth one. All grounds bring not forth the like increase all Men are not of like height, strength, and stature in the bodily growth ; no more are they in the Spirituall ; but according to the measure of grace given them of God. Some will sigh and say, O, I am not like such of Gods Children, they are not so prone to fretting, and other carnall affections ; their minds are not so sore troublid with dul-

dulnesse, wearinesse, and wan-
dering in meditation, praier, rea-
ding, hearing of Sermons, and
such like. Let not such bee dis-
couraged: for though in the diet
of the body, it be usually the
quantity, rather than the quality
that doth offend: yet in the state
of the soule it is rather the qua-
lity, that is, the sincerity and up-
rightness, than the quantity;
that is, the great measure of our
faith, (for alas, in the most it is
as a graine of mustard-seed) that
bringeth sound comfort. All
cannot be so holy as *Henoch*, so
chaste as *Joseph*, so meeke as *Mo-
ses*, so zealous as *Phineas*, so pe-
nitent as *Mary*: yet this very
complaining of their wants (be-
ing constant and unfained, and
not by fits) sheweth that they
goe better forward in subduing
their corruptions, than others
do who are not so troubled: and
proveth plainly that they loue
the grace which they mourne

Mat. 12. 20

Mat. 17. 2c

Luk. 16.10

for, and hate the corruption which they cry out upon. Wherefore, let no man be disengaged, nor measure himselfe by another, but in that little measure which hee hath attaine^d, let him be faithfull, not deceiving his owne hart, but dealing sincerely in renouncing fleshly lusts, and freeing himselfe from the bondage of them; and God will accept this for holy service (not straitly marking iniquity, *Ps. 135.*) which is soundly and sincerely, though weakly and imperfectly performed.

Q. What are the graces wherein Christians, even the weakest, are to stay themselves?

*Three stayes
of the weakest.*

A. They are briefly and generally three : For first, they must have a cleare knowledge of their Salvation. Secondly, they must take account of it, as of their chiefe and principall treasure. Thirdly, they must take

take some good course of life, wherby they may grow in faith and holy obedience, though it be with much striving and opposition.

Q. Must not these three graces be earnestly sought for?

A. Yes, out of question, or else Men shall be much snared with often feares and doubting lest they were never called; and the Devil envying their godly and comfortable estate, and withall knowing the frailty of their flesh, will stirre up many occasions to unsettle and trouble them. Besides, these three being attained, shall bring such a blessing, as for the beauty and brightnesse thereof, shall make men to marvell and say, It is more than they could have imagined.

Q. Are wee to appoint God his times, and his measures of Spirituall graces?

A. No, yet we may be bold

*These three
graces shall
be earnest-
ly laboured
for.*

Mat. 7. 13.

*Notime to
beset.*

*Why God
denies some
graces.*

2 Cor. 12. 9

*Three chiefe
lets from
grace.*

to looke for that which he himselfe hath promised, who is more ready to give than we to aske, and giveth plentifully to all that aske, and casteth no man in the teeth, *Iam. 1. 6.* and if he deny us any thing that we aske, wee may be sure it is for our good, and that he will supply it with some grace or other that is better for us.

Q. What are the lets and hinderances in our selves?

A. They are chiefly three: first, ignorance, in not knowing how wee ought to labour for these graces. Secondly, slothfulness, when men take little or no paines for them, nor remove such logs out of the way as doe hinder them; but favour themselves, and that many times against their owne consciences. Thirdly, feare and distrust, lest God will not grant these graces, whereby we doe God no small dishonour, seeing he hath

given

given us such faithfull and precious promises, as wee have before seene out of Peter.

C H A P. VIII.

Q. Seeing all true beleevers doe in some comfortable measure renonnce worldly lusts, which other mens minds doe continually run upon ; how are their hearts usnally taken up ?

A. For answer to this question we must call to mind, that according to the doctrine of the Apostle, *I Joh. 2.16. &c.* there are three sorts of degrees or ages of the children of God : the first sort are called Fathers, because they have knowne the Lord, and the manner of his dealing with his people; and are such who through long experience and much acquaintance with the practice of a godly life have obtained grace to guide

Three sorts
of Christians.
Iud. 2.7. 10.

themselves more constantly & settledly in the course of Christianity, than others doe ; and to confirme and hearten on others who otherwayes would easily breake out.

Q. How are their minds and hearts usually taken up ?

A. These having chaled away the noysome drove of uncleane and worldly lusts, which were wont to possesse them, and not so grossly held-under of their corrupt affections as others be, have their minds usually set upon some heavenly matter : As first, the infinite Majesty, Power, Wisdom, Patience, Justice, and Mercy of God, shining in his Word and workes, which hee hath wrought of old, and doth worke everyday. Secondly, the shortnesse, sinfulnesse, & misery of Mans life, especially their owne ; the certainty of their death, with the uncertainty of the time, and manner of it.

Thirdly,

i. Fathers
their pra-
ctice.

Mat 6.20.

Rom 11.33

Job 13.18
& 14.1.
Psal. 39.4
& 103.14

15

Thirdly, the blessed estate of the faithfull and elect, and the cursed estate of the reprobate and unbelievers, both of them beginning in this life, but perfected and continued for ever in the life to come. Fourthly, they study likewise, how they may keepe in their way, *Prov. 14.8.* and resist the occasions of evill, holding out the profession of their hope, with joy to the end. Fifthly, they consider what lets they shall find from Satan, the World, & their owne Flesh, and how they may order well their particular actions throughout the day, in giving to all Men their due ; and that they may make a good account to God at night, and so at their last end. Thus their heads are occupied, and not fraught with worldly care, nor dreames of earthly felicity, nor taken up with transitory pleasures, as if they knew no better, (unless they fall a-

Matth. 25.
34, 41

Phil. 2.16

Eph. 6.2

Luk. 12.17
18, 19.

Mat. 25.5

chief care
of a good
conscience.2 Tim. 4.7
8.Gaine of
this course.

sleepe for a time, and so forget themselves) which things make many farre from being fathers indeed, howsoeuer they may be fathers in age.

Q. What is the chiefe thought they take every day?

A. The chiefe thought they take every day they rise, is (besides that which hath been spoken) how they may have alwayes a cleare conscience towards God, and towards men, *Acts 24.16*; and how they may be prepared for the crosse, to beare it patiently, and profit by it, *Heb. 12.12*. and so be made fitter and readier to meet the Lord at the last day, and give up a comfortable account of their stewardship and talents to him, from whom they have received the same, *Luke 16. 2.* and *18.15*.

Q. What doe they gaine hereby?

A. By this meanes they keepe

keepe their heads and hearts, that they be neither possessed nor pestered with vain, idle, unprofitable and sinfull thoughts, wishes, cares and pleasures, as in former time ; neither barren and empty of heavenly and holy meditations and affections : so that they need not aske with that skum and off-scouring of the world, how to passe over the long Summers dayes, and to passe over the long wearisome Winters nights, *Psal. 1.2.119.*

Col. 3.1, 2

¶ 7.

Q. Are not these fathers troubled at all with evill thoughts and vaine desires.

A. Yes, the very best are sometimes molested with worldly lusts, as appeareth in the Apostle *Paul*, by that conflict which he had within himselfe, which made him in a most lamentable manner to cry out, *O wretched man that I am ! who shall deliver me from the body of this*

The best are molested.

this death! Ro. 7. 25. 2 Cor. 12. 9.

Q. What is the second sort of
Gods Children?

A. The second sort are young
Men; that is, such beleevers as
are neither utterly ignorant of
the Spirituall war-fare, nor yet
so well experienced in it, as the
former sort (called Fathers) are:
these are accounted (as it were)
a middle sort of Christians, nei-
ther so well settled, nor having
so much superiority over their
affections as the Fathers, nor
yet being so infirme and weake
as the babes, in comparison of
whom, the Apostle saith, they
are strong; namely, in resisting
Satan, and their owne unruly
desires; of which nevertheless
they be often overcome, being
sometime in very good case,
and yet shortly unsatled and di-
stempred by inward suggesti-
ons, and outward occasions, so
as their life is usually more full
of conflicts.

The second
sort, Young
men.

Q. How

Q. How are their minds occupied?

A. In watching over their hearts, to avoyd sinne and the occasions thereof, lest they should be enticed, and so disquieted in their minds, and breake out to the offence of their Brethren, and reproch of their profession amongst the bad. They grow wary, weary, and ashamed of anger, impatieney, fretting, lusting, &c. which were wont to be common matters with them; but now they pray more often, and earnestly against the same, and have some feare both alone and in company, to be overtaken by such passions; they renew their covenant with the Lord, to please him better, when they see how they have slipped from their good purposes.

Q. Doe they neglect their worldly affaires?

A. No, yet their hearts are not

*Practice of
the second
sort*

Prov. 4.24

*More of
their pra-
ctice.*

not so deeply set upon them as before, but they looke to the principall, and labour especially to have peace with God. And though they have not the like measure of spirituall strength as the fathers have, to be exercised so constantly in heavenly things and to make God their guide so seriously ; yet they are much delighted with the good examples of such as goe before them and give them light. And when they fall of infirmitie, they rise up after some heavinesse and discomfort out of their slumber and security, and complaining thereof ~~with~~ the Spouse of Christ, Cant. 2. 3. doe come to themselves againe.

Q. What be the small sins they strive against ?

*Strive a-
gainst smal-
ler sinnes.*

A. The idle and unprofitable roving of their braines, dreaming of outward peace, prosperity, long life, riches, pleasure, and preferment, vaine wishing

of

of that which others have, and mistaking of that which is their owne ; much like the Apostles, who in their infirmity dreamed of outward profit and promotion : for with such toyes, and other like building of Castles in the ayre, the divell had filled not their heads onely, but their hearts and mouthes also.

Mat. 20.20

*The hurt of
these smal-
ler sinnes.*

*Q. Why must these dreames
and wandrings be withstood ?*

A. Because though they do not so directly cary us to il, yet they hinder us from good ; blind-folding the judgement first, and then poysoning the will afterwards. Therefore the labour of their minds in a great part is this, to keepe themselves from being taken up with such froth and fome of vanity : seeing good meditations are not onely hindred, but even estranged, and for the time driven quite away : and so the good spirit of God quenched & grieved by meanes of them.

Q. What

Eph. 4.30

Q. What encouragement have young Men to maintaine this combat?

A. Very great, for the Apostle doth not onely tell them what a glorious victory it shall be to vanquish such an enemy, but also, that they may be as sure of it, as if they had got it already. Besides, though this life may seeme tedious and miserable, yet it is safe and comfortable; and the life which is not exercised in this war-fare, is a life full of woe and deadly dangers.

Q. What is the third sort of Gods Children?

A. They are compared to Babes or little ones, being yet in the birth; Gal. 4: 9. or hanging upon the brest, whose property is to know their Parents, though they know nothing else, and to cry after them, and to call them by their Names (though imperfectly and with a stam-

What en-
courage-
men t.
1 Ioh. 5.4.

Third sort,
Children or
Babes.

stammering tongue) and to desire the breasts whereby they are nourished, *I Pet. 2. 2.*

Q. About what are their thoughts occupied?

A. How they may bee assured by infallible tokens of the favour of God; to whom they are deare already; which though they know not so clearly as the other, yet they know that it is all in all to them; and do so long after the meanes of their Spirituall nourishment, even the sincere Milke of the Word, & are carefull not to displease God in the leaft thing.

Q. What be the dangers that this sorte of Gods children are subject unto?

A. There be chiefly two dangers wherinto they are subject to fall; whereof the one is when they feele comfort, & the other when they feele it not; for when they feele comfort, the unwonted sweetnesse thereof doth

*Thoughts
of Babes:*

*2 Dangers
of this sorte,
1 In before.*

Mat. 12. 21.

2. In want
of comfort.

doth so ravish them, that they are ready (to the dishonour of God, and offence of others) to neglect their lawfull busynesse, as being a great let to their spirituall exercises; and not thinking the Sabbath, and other fit times sufficient for reading, prayer, meditation, do also seek to spend their whole time therin, and thereby fall into the snare of the devill, who here will shew himselfe an Angell of light.

Q. What is their danger when they want comfort?

A. They fall into heavy dumps and distrustfulnesse, fearing all was but a shadow and a dreame. Because as young children that are not acquainted with the rod and frownes of their father, they looke alwaies to be set upon the lap; here the devill shewes himselfe a roring Lion, driving them into a kind of despaire for the time, especially

ally if withall he find a melancholick humour to worke upon.

Q. What is their duty in this case?

A. When they want the feeling of Gods favour, they must not despaire : but know, that it is Gods usuall manner of dealing with his dearest Children, to correct them, as well as to comfort them. And when they feele the sweetnesse of his love, they must not presume : their religion must not bee to censure and spy faults in others, nor to thinke every good thing rare and admirable in themselves (for that religion is soone learned :) but to remember the manifold deceits of the heart, and subtillties of Satan, and with humility and patience to heare an admonition, and to suffer a rebuke.

Helpes a-
gainst this
danger.
Psal. 42. 5

Rom. 11. 4

Psa. 131. 1

Q. Is there any difference between the thoughts of civil Christians,

Difference
between
these civill
men.

Phil. 3.19

Hypocrites
have good
words.

Nu. 23.10

Phil. 1.15

Ma. 22.16

stians, and unregenerate hypocrites, and between the thoughts and desires of the weakest sort of Gods Children?

A. Yes verily ; for whena godly Man dislikes himseife most, even then he is far before the best of the other, who have not their thoughts occupied about heavenly matters (which are tedious to them) but about carnall liberty, pleasure, profit, long life, revenge, &c. even as their speech for the most part is frothy, vaine, idle, unsavoury, earthly and worldly.

Q. Have not hypocrites and men unregenerate, oftentimes good words in their mouthes?

A. They have, no doubt, divers times very good words ; but it is either by constraint, or of emulation, or out of the pride of their hearts, or for vain-glorie, or some such fleshly end, else they are soone weary of them ; so as it may be truly said, that

the

the desires and thoughts of the weakest of Gods Children, differ much from others who are not renewed.

Q. But have not Men unregenerate sometimes good thoughts and desires?

A. Such as are not partakers of the promise of life, cannot thinke or desire any thing in a holy maner, because their harts are defiled through unbelieve; sometime they thinke of good matters, & desire them, but they are not free and voluntary, but either thrust upon them as upon Balaam, Num. 23.24. or caused by feare, as in Pharaoh, Ex. 8.9, 10. or provoked by others, as the woman in the Gospel, Luk. 11.28. otherwise it is not possible, that they should have any good thoughts or desires, seeing their hearts are not purified by Faith; neither have they the Spirit of Christ, which doth onely worke for them.

Good mo-
tions but
forced.
Tit. 1.15

Acts 15.9

Q. Doth

No hypocrit
can please
God.

Heb. 11.6

Mat. 7. 22,
23. & 6. 2.

3. Degrees
may fall in
to one.

Gen. 9. 21.
& 19. 33
2 Sam. 11. 2

Q. Doth not this prove, that they can have no good words neither?

A. It is certaine, that an Hypocrite, or a Man unregenerate, can neither speake good word, nor doe good worke; if by good you understand that which pleaseth God, and bringeth sound peace to the party. Otherwise they may speake and doe these things which are good in themselves, and profitable to others: as the preaching of *Iudas*, and the almes of the Pharisees.

Q. May not these three degrees of Christians in some respect fall one into another?

A. Yes without question, for the most grave Father may at some time, and in some thing be as weak as the yongest child, and as violently tempted, as the young Man. And many of the things noted before, are incident equally, and alike to them all; yet because it hath seemed

good

good to the Wisdome of God, by his servant *John*, to make this distinction, we must not neglect it: besides, it may be confirmed by sundry testimonies and examples of holy Scripture, that some are stronger than others, *Rom. 15.1. Gal. 6.1.* For examples, wee have *Moses, Esay, Peter,* and divers others, who increased, as in knowledge, and in yeares, so in Faith, Courage, Zeale, &c.

C H A P. IX.

Q. **A** Re not outward sins and evils to be renounced, as well as inward evils and corruptions?

A. Yes in any case. Many boast that they have good harts to God, and yet their lives are wicked: but this rejoicing about

*Outward
sin to be re-
nounced.*

2 Cor. 7.1

about our salvation, or the goodness of our hearts, when our lives are stained with some grosse sinne, is vaine; wherefore Paul tells the Corintians, that they must purge themselves as well from the filthynesse of the body as of the spirit; and James is bold to say, that if the tongue onely be untamed, that one disorder doth sufficiently testify against a man, that his Religion is vaine, *James 1.25.* and Peter compareth such men as glory in the Gospell, and the forgive-
ness of their sins, and yet live wickedly, to Dogs returning to their vomit, and to swine wallowing in the mire, *2 Pet. 2.20.* The examples also of Gods Saints doe teach the same. Joseph having purged his heart, would not pollute his body, *Genes. 39.* David having washed his heart, profeleth that he will wash his hands also in innocency, *Psalmt. 26.* Daniel
studie

and

and his fellowes were resolved
not to defile themselves, so much
as with the use of such meat
and drinke as was unmeet for
captives, *Dan. 18.* Zacheus ha-
ving embraced Christ, and in
him the forgivenesse of sinnes,
whereby his heart was cleansed
maketh open profession, not
only to abstaine from the grosse
sins which before he had com-
mitted; but also to performe
the duties of mercy which be-
fore he had omitted, *Luk. 19. 8.*
These and other of Gods ser-
vants forsaking the sinnes which
by nature they loved, and by
custome had long lien in, did
plainly shew that they beleaved
in Christ, forsaking their old
sinnes, though they were never
so pleasant and profitable unto
them. And *Samuel* very wisely
exhorting the people to repen-
tance, bids them put away *Baal-*
lim and *Astaroth*; that is, their
outward idolatry, *1 Sam. 7. 2.* &

Mat. 14.4

Ier. 7.9

John Baptist chargeth Herod, (making profession of religion) to renounce his incestuous Adultery. And Jeremy tells the Jewes, that it was an horrible abuse of the name of God to profess religion, and come to Church; and yet to sweare, lye, steale, commit Adultery, and other such grosse sinnes. By these and many other testimonies and examples of holy Scripture it may be abundantly shewed, that none can be counted truly religious, who doe not desire, purpose and endeavour to walke free from offensive evils, at least if they know them to be sinnes.

C H A P. X.

I. Many under the Gospel openly ciuit.

Q. **B** E there any such now living in the light of the Gospel?

A. Yes, there be too many, who

who will needs hope for salvation by Christ, and count them worse than mad that doe not so; and yet renounce not open sins, and outward offences; If which (for the most part) may be reduced to foure sorts or kinds.

Foure sorts
of open of-
fenders.

Q. Which is the first sort?

A. The first sort are grosse offenders, who professing godlinesse in their words, in their deeds deny the same, 2 Tim. 3. 5,6. These are such as every vicle person (who knoweth them to have made greater shewes of godlinesse, than the common sort doe, and yet not to abstaine from grosse evils) is ready to deride and laugh them to scorne, both to their face, and behinde their backes. Of this sort was *Saul*, who notwithstanding his pretence of zeale and devotion in the service of God, attempted that against his owne son, which all his servants abhorred, 1 Sam. 14.15. & executed that cruelty

against the servants of God, which none would assist him in but cursed Doeg, *1 Sam. 22.18.* It had beene better for such that they had never made any profession at all ; yea, it had beene better for them they had never beeue borne, *Mat. 26.24.* except th^t speedily breake off their sin. by righteoufulness, *Dan. 4.27.* and turne to the Lord by zealous repentance, *Re. 3.13.*

Q. Which is the second sort of bad professors ?

A. The second sort are rude, carelesse and ignorant Christians, whom notwithstanding Satan, and the deceitfulnes of their owne harts have taught to shift off an admonition of reproofe; and smoothly to cloake their prophane and unchristian courses of life, and that both in the generall and in the particular.

Q. How in the generall ?

A. They say their harts are as good as the best mens ; though they

Secondly,
ignorant
and care-
lesse, full of
vaine ex-
cuses.

they cannot talke so much of religion, nor make such shew as others doe, yet they hope they live as Christian people ought, and goe to Church, and have the good will of their neighbours; and if need were, could get the hands of many for their honesty, and though in some things they faile, yet they hope in most things they serve God as well as others; and God have mercy upon us, if we shall be damned for every small fault; we wil set our good wils to God, and that which we cannot doe, we hope Christ hath done for us; and if the hardest fall out, yet if wee may have but one houre to reheat before we dye, we trust to doe well enough.

Q. How doe they deceive their owne soules in particular?

A. If they bee reproved for their negligence in reading, hearing of Gods word, prayer, conference, singing of Psalmes,

&c. they wil say, These be good exercises indeed, but there is a reason in al things, and that they can profit as well by hearing divine service duly read, & a good sermon now and then, as by all this adoe. If they curse, sware, raile, &c. and be reproved for it, they will say, they be no Saints, and that they were provoked to it, and that they have said and sworne nothing but the truth. If they be told of the breach of the Sabbath, of the loosenesse of their servants, they will say, that they doe as much as law requireth, and as their betters do: and for their servants, as long as they doe their businesse, they have reaon to allow them some recreation upon the Sunday; as for themselves, they are no common gamesters, but having good company, they think after Service-time, it is not amisse to play a game or two. If they be told of their brawles and bitterness

nesle with their wives, they will answer, that there be sometimes household words between them; yet it lasteth not long, though it be often, neither have they had their neighbours often to set them together, they thank God. If they be told of mingling their wares, putting away bad for good, and such like; Alas, say they, the world being so bad as it is, we are faine to doe this, or else we could not live; and so for every sin they have a shift.

Q. Is it expedient to lay forth such speeches as these be?

A. It is very expedient, and that (to omit others) for these two reasons; first, that such as use them may see their own foolish subtlety, and be ashamed thereof. Secondly, that they also may be admonished, who (being ready out of the sharpnese of their wit, to laugh at the homlines of these mens words) are a great deale too like them.

*It is meet
to lay open
their shifte.*

Third sort,
a forme of
godlinesse.

in deed and practice.

*Q. Which are the third sort
of bad professors?*

*A. Such as keep within some
compasse of a civil life, yea, who
doe take some course also for
the outward exercises of religi-
on, and yet doe suffer and nou-
rish in themselves, and that un-
der the name of infirmities, such
grosse evils, as will not suffer
them to come within the ac-
count of true beleevers ; and
beloved in the Lord : these are
like the Israelites, whose good-
nesse was as a Morning dew,
Hos. 6.4. In their trouble they
will seeke the Lord, but are such
as are not willing to finde him,
Mic. 6.6. they flatter God with
their mouthes, but their heart is
not upright in them, *Psal. 78.*
35. They rebuke others sharply
and themselves hate to be refor-
med, *Psa. 50.* *Mat. 7.* These are
as farre from the Kingdome of
God as the two former sorts ;
and*

and by so much the further, by how much in their owne conceits they are nearer thereunto. For of these it may be verified as God said of the Pharisees, that the Publicans and Harlots goe before them into the kingdome of God, Mat. 21.31.

Q. Which are the fourth sort of bad professors?

A. They are foward and uncharitable persons, soon ripe (in their owne conceit,) and soone rotten in the judgement of the godly wise. These are sore stumbling blockes and offences to many, who seeming to be of the forwarder sort, make it a peece of their religion to censure others, and cannot brooke any that differ from them in judgement (even in matters not of the greatest moment) though otherwise better than themselves. These are such as find fault with and mislike some thing in every mans ministry; til at last (resting

Fourth sort,
rashly zealous censu-
ters.

in no mans) they become a prey to Satan, and to schismatical and seducing spirits.

Q. Who come neare to these?

A. Such as goe for zealous professors, and yet live inordinately without attending upon an honest trade, being idle, unprofitable, busie-bodies, counting it godlinesse to talke of the faults of other men, to please themselves and the company : and yet in their dealing are found as bad or worse than many civil men, that make no such profession of religion ; for no perswasion remitting anypart of their owne due to such as are in their danger. These are full of brawles and bitternesse, upbraiding and crowing one over another, boasting of their owne goodnesse, and complaining of their wrong in all compaines, taking all things in the worst part, giving currish answers, feeding their eyes with unchaste looks, daring

Inordinate
livers.

2 Thes. 3, 6
1 Tim. 5, 13

Pro. 20, 6

daring for commodities sake to depart from duty, and carrying about with them such other bad qualities, though subtilly covered.

Q. Be there any other disorders in professors?

A. Yes, there is much heart-burning and many great broiles and that for trifles ; great earnestnesse in worldly dealing, and no lesse deadnesse of heart in matters of God and of salvation ; nimblenesse and unwearnesse in the one, as if they were matters of life and death ; and irksomenesse and tediouenesse in the other, as if they were not worth the while : great unquietnesse in the family upon small occasions ; yet breeding peevishnesse, strangenesse, lowrenesse, neglect or abuse of Gods service, and sometimes flat separation from bed and board. And where better agreement is yet, the one is little the better for

Sundry o-
ther d for-
ders in pro-
fessors.
Pto. 1129.

1 Pet. 3, 7.

for the other to Godward in knowledge, faith, patience, repentance, by reading, praying, conferring together, and watching one over another for their mutuall good.

Q. How else doe professors deceive themselves?

*Many other
blamishes.*

Ephes. 5.4
1 Cor. 7.
29, 30, 31,

1 Pet. 3.3.

A. In giving themselves to liberty in their merry makings; to jest & talke whatsoever they will, so it be not merely impious, though otherwise unprofitable, and of ill example. Also in resting in the commodities, pleasure, preferments, and imployments of this life; as if there were no better things to bee thought upon, and to be looked, longed, and laboured for. Againe others pleasing themselves in sumptuous apparell, and other outward ornaments, till they displease God and all good men, with the great weakening of their outward estate, and much more to the cooling & quenching

ing

ing of all grace and true godli-
nesse. Moreover, others though
they seeme so zealous for them-
selves, that they will beare with
no sin; yet they will beare with
and bolster out their children
(and such as they are partially
affected to) in their finnes, and
suffer them to dishonour God,
and run into scandall. Finally, o-
thers nourish deadly suspitions,
and too hard conceits of many
better than themselves, and doe
most imperiously censure them,
contrary to the rule of the Apo-
stle, *1 Cor. 13.1.* (which unguided
severity doth no good;) where-
as if there were a fault, they
should rather in the spirit of
mildnesse admonish them, and
not deeeive theselves by coun-
ting bitternesse, zeale; and un-
charitableness, Christian cour-
age. What reckoning is there
to be made of the religion of
these men? Wherfore let them
not glory and please themselves

1 Sam. 2.39

1 Cor. 13.5

Gal. 6.1

in

Ier. 4.3. 1
Iam. 4.8
Pro. 30.12

in the serving of God, praying in their houses, hearing of Sermons, untill they have broken up their fallow ground, and washed their hearts from these iniquities, and cleansed their hands of these grosse evils.

CHAP. XL.

Q. Are all damned, and out of the state of grace, that commit any of these sinnes? and may not many such offenders notwithstanding their faults, be the children of God?

A. Yes no doubt: for none are so pure, but they are subject more or lesse, to gather up the common corruptions and sinnes of the time, and to lye in them for a season, as well as they that are not thought so holy, 1 Kin. 8.4. Psal. 19.12. Psal. 130. as Noah, Lot, Sampson, David, Solomon, Peter, &c. Wherefore God

Godly fal-
ling into
some of these
yet repented.

God forbid that we should say, that all such were damned and out of the state of grace that commit such faults, if they repent afterward, as certainly they will, if they belong to God.

Q. Why then should we make such differences of men, and why should one bee shamed thus from another?

A. Because God himselfe hath made a difference, *Psa. 1. 2.* and *Psal. 50. 16. Eccl. 9. 2.* and in other infinite places of Scripture ; and therefore as we may not put asunder those persons whom God hath joyned together, so we may not joyne them together as one, whom God hath put asunder, and betwixt whom he hath made so great a difference in his Word. Besides, though the best professors may fall into the sins of the ungodly, yea, and lye still in the same loathesomnesse for a season ; yet it hath beeene, when they have

*Yet there is
great differ-
ence.*

not

2Sam. 11.2
Ios. 18.25

not carefully held on their Christian course, but have given themselves the bridle, and suffered their hearts to runne too far after that which they tooke pleasure in; not so wisely avoyding the danger as they were wont. And when they have fallen, it hath plainly appeared, that it was their infirmitie, and Satans malice, taking them at the advantage; rather then that they were given over like wicked men, to commit sinne with greedinesse, and to lye therein without conflict or remorse of conscience.

Q. How appeareth that?

A. Because being awakened and come to themselves againe, they are amazed, and tremble to thinke what they have done; and can have no peace within themselves til they returne; and being got out, are made more wary and vigilant against the like another time; as appeareth plainly

How godly
after falls
behave
themselves.

plainely in the song of *Salomon*, Chap. 5.7. and 3.4. and in the example of *David* and *Peter*. Whereas the ungodly are either without sense, & lyce snorting in their sinne, like *Salomons* drun-kard, *Pr. 23.34,35*, or else their goodnessse is like the morning dew, and quickly vanisheth and cometh to nothing, like a morn-ing cloud : as the examples of *Pharaob*, *Herod*, King *Agrippa* and divers others doe declare.

Q. Have such as feare God un-fainedly a certaine warrant, that they never shall fall into any reproachfull sinne ?

A. They have no absolute warrant, but only so far as they walke in the wayes of God, and as the Prophet *Habacuk* faith) stand upon their watch : and as *Paul* speaketh, keep their spiri-tuall armour close buckled to them, *Psal. 91.11. Haback. 2.1. Ephes. 6.10.* For as we have ex-amples of some of Gods deare-children

2 Sa. 12.13
Psal 51.1
Mat. 26.75

Hof. 6.4

What war-
rant of not
falling.

children that have so fallen ; so have we examples of many others, who never fell into such reproachfull sinnes after their conversion ; none of the Patriarks that lived before the flood but *Noah*: none of the Apostles but onely *Peter* ; to say nothing of *Abraham, Iсаак, Jacob, Moses, Aaron, Caleb, Joshua, Phinees, Samuel*, and a number more, both in the old and new Testament : and it is not in vaine that *Peter*, who had the most wofull experience of his owne weaknesse, doth by the Spirit of God, when he had set downe that golden chaine of Christian vertues, make this golden conclusion : Wherefore brethren give rather diligence to make your calling and election sure ; for if ye do these things, ye shall never fall.

Q. How commeth it to passe then, that they doe fall into these sinnes ?

A. Be-

A. Because they walke not warily as hath beeene said; for he that walketh sincerely, walketh surely, *Pro. 20.9.* When *Shemey* out of a covetous mind to recover his servants pasted the bounds that were set him, did hee not justly fall into the displeasure of *Salamon*, even to the losse of his owne life, *1 King. 2. 36, 37, &c.* When *Sampson* to satisfie his carnall lust with *Dalila* brake his covenant with God, was he not justly given over into the hands of the uncircumcised, *Judg. 16.21.* Even so when the faithfull to please themselves dopasse the bounds which God hath prescribed, and break the covenant made with him, they fall into his just displeasure, and for a time are left in the power of Satan.

Q. Why doth God suffer his to fall?

A. First, to the end that they who otherwise would be proud and

By what
meanes they
fall.

Why God
let his to
fall.

2Cor. 12.7

and puffed up with a conceit of their heavenly graces and privileges, might be truly humbled & beaten downe : for grievous falls are the most sovereign physicke against spirituall pride. Secondly, this serveth to magnifie the riches of Gods mercy, and to make the faithfull love him the more, for the pardoning such hainous offences, and to be more carefull in watching over themselves, and giving warning to others, Luk. 7.47. Ioh. 2 i. 15. Psal. 5 i. 13. Thirdly (which is the same in effect) it admonisheth such as stand, to take heed they fall not, Rom. 11.20. 1 Cor. 10.12. and the most strong, that they presume not of their owne strength, seeing it is God that worketh in them both the will and the deed, even of his good pleasure, Philip. 2.13. Lastly, it serveth notably to comfort the weake Christian, who otherwise would have beene utterly dis-
couraged.

couraged, and despaired of his owne estate; who now may conceive hope, seeing men more excellent than himselfe fall into such grievous offences, and beholding the mercy of God in forgiving their sin, being committed of infirmity.

Q. What is a sinne of infirmitie?

A. When a true beleever being transported by passion, carried away by company, or blinded by some other occasion, either forgetteth what hee hath learned, or else remembreth it so weakly, that it standeth him in no stead: though there be often an inward repining of the conscience halfe asleepe, against it in the very act: and alwayes a true remorse and mourning afterward; neither of which is in any unbelievever, *1 Sam. 24. 4, 5.* and *25. 13. 32. Matth. 26. 74, 75. Cant. 5. 2.*

CHAP. XII.

Q. *M*ust not the heart thus purged from grosse corruptions, be carefully kept in good plight?

The heart
purged must
be so kept

Iam. 3. 11

A. Yes without question: for as vessels once seasoned, if they be not still kept sweet, will in time wax musty againe, and as wells and springs, after they be digged, if they be not feowred and clenched, will gather corruption, and send forth unsavoury and unwholsome water: so it is with the heart of man; and so much the rather, because that besides the natural and inborne pollution that is in it, there is the envious Man who never sleepeth, but seeketh night and day to pollute and defile it, Mat. 13. 25. 1 Pet. 5. 8. Therefore Salomon saith, Keepe thy heart with all diligence, for there-out commeth life, Pro. 4. 23. that is, the actions of life either good or bad,

bad, according as the heart is kept cleane or uncleane, Mat. 12.35. and 15.18,19.

Q. Is this an easie thing to doe?

A. This is no idle occupation, but a matter that requireth much labour: for sinne is not shaken off as a burre that hangeth on our cloathes, but it cleaveth fast unto us, yea it is borne and bred in us; and therefore being (according to our common proverb) Bred in the bone, and spread throughout all the powers and faculties of our soule, it wil not easily be weeded out of our flesh. For this cause the Apostle exhorting the Christian Iewes to runne with patience the race that is set before them, doth call upon them to cast off every thing that presseth downe, and especially the sinne that hangeth so fast on, *Hebr. 12.1.*

To keepe
the heart is
a great
worke.

Gen. 6.5

Q. Why must such paines bee taken

*VVhy the
heart must
be so kept.*

Rom. 6.12.

*taken to keep the heart in good
plight?*

A. Because as an ill governed heart, let loose to folly, wandering and worldliness, maketh the life sinfull and unprofitable; so a well ordered heart will not suffer of such conceit, nor suffer the affections to stray fatre, nor willingly harbour evill lusts; and if they do creepe in by stealth, it will not suffer them to nestle there, but purge them out before they have poysoned the same incurably. Besides, without this labour of looking to the heart, we shall not have it ready and at commandement in the chiefe duties of Gods service, nor indeed in any good duty at all. For because we give it leave to wander unseasonably after the world, it is in a maner wholly to seek when we should serve God by meditation, prayer, reading, hearing, conference, or any Christian and holy duty; even

as

Ier. 23

as a scholler enured to loyter,
and runne away, will hardly be
broght (by any correction, per-
swasion or encouragement) se-
riously to minde his booke a-
gaine.

*Q. Is it enough to doe this by
fits and starts, when the good
mood takes us?*

*A. No, in no case: for we are
commanded to meditate in the
Law of God day and night: to
teach it our children, to bind it
as bracelets about our armes, to
make the word of God our dai-
ly marke to ayme at, to rejoice
awayes, to pray continually, in
all things to be thankefull; else
we shal not enjoy the one halfe
of that sweetnesse which God
bequeatheth unto us. See Exod.
37. Num. 15. Deut. 6. Psal. 1.
and 119. Ephes. 5. 26. Phil. 4. 1.
and 1 Thes. 5. Phil. 4. &c. And
Psa. 119. 9. hee sheweth that it
is not possible for any servant of
God to cleane his way, except*

*This must
be a con-
stant work,
not by fits:*

there be a (daily) taking heed thereunto according to the Word of God.

Q. Is this cleansing of the hart perfect?

A. No : for the most holy servants of God carry about them (as filthy rags) Esa 64. the remnant of sinne. This made David cry out, Who can understand his faints? cleanse me from my secret sins, Psal. 19. 11. and in another place, O Lord, if thou dost straightly mark iniquity, O Lord who shall stand ? and Esay confesseth as before, that we are all unclean, and all our righteousness as a refuse or rotten rag cast aside upon the dung-hill, Esay 64 4,5,6. and Paul mournfully complaineth, saying, wretched man that I am, who shall deliver mee from the body of death, Rom. 7. 24. Let this point be marked, and let them that charge us to challenge a purity to our selves, consider it, and be ashamed.

Pla. 130.3

This is not perfect, but the best have defetts

ashamed.

Q. What is then the privilege
of the godly?

A. How soever, by that which hath beeene said, some may imagine, that there is little or no difference betwixt the godly and the wicked; yet let us know, that to have the heart renewed but in measure, so it be in truth, is a benefit of Greater value, than all the world besides; and the meanest peron that liveth upon the face of the earth, having a heart so cleansed, is infinitely more happy than the most glozing and glorious professour that is destitute of it, as appeareth, *Luk. 18. 13.* And no marvell, seeing the overcomming and sound subduing of our corrupt affections (namely, wrath and revenge) is of more value, than the subduing of a whole City, *Prov. 16. 32.*

This small
measure is a
great grace
Gal. 6. 15.

CHAP. XIII.

Q. Is it enough to renounce
all inward and outward e-
vils?

To doe good
is more
hard and
precious.

A. No : for we must not only cease from evill, but do good, *Esa. 1.16, 17.* Neither is it enough to put off the old man, that is, corrupt thoughts, and deceiveable lusts, but we must be renewed in the spirit of our minds, and put on the new man which after God is created in righteousness and true holiness: neither only must we cast off lying, but speake every man the truth to his neighbour ; neither is it enough for the theete to leave stealing (for idlenessse is theft before God) but he must also worke with his hands the thing that is good, that he may give to him that needeth, *Eph. 5. 22, 23.* And this part of a Christian life as it is more hard,

so

so it is more precious and bea-
tifull than the other, for though
it be an excellent thing to ab-
staine from evil, yet it is a more
excellent thing to doe good.

Q. What Generall rules are to
be observed for the obtaining of
a godly life?

A. There be two generall
rules; wherof the first is a cleare
and certain knowledge of those
duties which God requireth at
our hands. The second, a care-
full practising of that which we
know; which two our Saviour
Christ joyning together, saith,
*If you know these things, blesseed
are you if you do them, Ioh. I 3.17*
For (to speak first of knowledg)
as a man cannot be a practitio-
ner in any profession except he
know it: so much the lesse in the
profession of Christianity, being
the most holy and heavenly
profession in the world.

Two rules
for leading
a godly life.

Q. What understand you by
knowledge?

K 3 A. Such

1 Knowledge
what it is.

2 Tim. 4. 7

There must
be a delight
with knowl-
lege.

A. Such an enlightning of the minde with the understanding of the will of God, set downe in his Word, touching the good which we are to doe, as is joyned with a spirituall wisdome to apply and referre the same to the wel ordering of our particular actions : and thy knowledge must bee joyned with faith, that the other duties of patience, temperance, &c. may bee the better practised,
2 Pet. 1. 1.

Q. Must there not goe with this knowledge a delight?

A. Yes : for Salomon saith, If knowledge once enter into thine heart, and delight thy soule, then shall counsell preserve thee, and understanding shall keepe thee, and deliver thee from the evill way, and from the man that speketh froward things, Prov. 2. 10, 11, &c. Hence it is that many (otherwise learned and witty) are farre from a godly life indeed,

indeed, because their hearts are not led by the Spirit of God, to love and delight in the heavenly knowledge of his sacred will, which made *David*, being a young man, more wise than his politicke enemits, and of more understanding than his ancients in yeares, and learned teachers, *Psal. 119. 98, &c.*

Q. What is the seconde rule to lead us to attaine the life of true beleevers?

A. The seconde rule is practice, or an endeavouring to follow that which wee know; and (as *Paul* speaketh) to keepe a good conscience before God and before men alwayes, this is that living by faith, so much commended. And this practice is both inward and outward: inward, when in the resolution of our mindes, and in the desire and purpose of our harts, we doe that which is acceptable to God, *Psalme 119. 10.*

Second rule
is practice.
Act 24. 16.
Col. 1. 10.
Hcb. 13. 18.

Inward
readinesse
of heart.

Acts 11.23. Dan. 1.8.

Q. How is the grace of inward practice to be kindled and nourished in us?

Zeale a help
berets.

A. By remembering that we must love the Lord with all our heart, soule, and might, *Deut. 6.5.* and that therefore this busynesse ought not to be gone about with coldnesse and deadnesse of spirit, *Jerem. 48.10.* but so as we may say in some measure with the holy Prophet *David,* or rather with Christ the prince of Prophets, *The zeale of thine house hath eaten mee up,* *Ioh. 2.17.* And herein our affections must be stronger or weaker, according to the greater or lesser goodnessse of the things we goe about.

Q. How is the grace of inward practice come by?

This is go-
un by fai b

A. It is the free gift of God, through faith in Iesus Christ, who hath not onely taken away the guilt and punishment of our sinne,

finne, and made us partakers of his righteousness and glory : but also given us grace and will to love piety and goodness ; and power, as to kill sinne, so to quicken us to newnesse of life, Rom. 6. 4, 5.

¹ Cor. 1.30

Q. What say you to the outward practice ?

A. As we desire inwardly, so must we endevour outwardly to doe good, not staying our selves in our good desires, and readinesse of heart to doe well in all our particular actions ; but also to make all the member of our bodies weapons of righteousness, Rom. 6. 12, 13. having our conversation in heaven, and making godlinesse our occupation and trade, giving no offence in any thing, 2 Cor. 6. 3.

² Practice
is outward
in action.

Q. What virtues are requisite to practise, to further us in these two rules ?

A. There be three virtues

K 5 especi-

3 Virtues
to set forth
practice.

especially that serve for this purpose, whereof the first is up-rightnesse and sincerity. Secondly, diligence and industry. The third, perseverance and constancy. These three must alwayes accompany and attend upon our knowledge and practice of the will of God.

Q. What is up-rightnesse?

*A. When in truth and singleness of heart wee love, chuse, desire and doe any good, and shunne any evill, because God commandeth it, and is glorified by it; and not chiefly in any carnal respect whatsoever, but so as we may say with the Apostle that in singleness of heart wee serve the Lord, *Acts 23. 1.* *2 Cor. 2.17.* For there are many starting holes in the denne of our hearts; and men are daily deceived, being brought many times to be earnest in good causes by friendship, company, vaine-glory, private commodity,*

Up-right-
nesse, wher-
eas.

ter. 17. 9.

Not for car-
eless respects.

dity, love of wife and children, feare of punishment, hope of preferment, and such like ; an example wherof we have in *Iebs*. Hence it commeth that many who have a long time pleased themselves in their courses, doe at last cry out against themselves and say, All was but done in hypocrisie. Wherfore seeing there be so many starting holes in the den and darke corners of our hearts, and so many false practices by which we may deceive not only others, but even our owne soules also ; let us labour in the cleansing of our hearts, above all things to purge out this leaven, *Luke 12. 1.*
1 Cor. 5. 6,7,8.

Prov. 10 9

CHAP. XIII.

Q. **H**ow should we looke to attaine to this, seeing Paul himselfe came short of it ?

A. It

How to attain victory
(in mea-
sure) over
sinne.

A. It is true, that *Paul* did not obtaine a full and perfect victory over his owne corruption, to the end he might never want a marke of his owne unworthiness, and of Gods free mercy; and that he might still be humbled, and finde sweetnesse in the forgivenesse of his sins: yet the grace of God kept him from falling away, and lying in grosse iniquity after his conversion; and whosoever doth often and earnestly (with *Paul*) beg this victory at the hands of God, the grace of God shall be sufficient for him in his measure as it was for *Paul*, Rom. 5.10. and 8.30. 2 Cor. 12.8,9. 1 Joh. 1.4. 2 Chron. 16, 10.

Q. What be the other two vertues which further the practice of a godly life?

A. Diligence and constancy; touching the first whereof, Peter saith, Give all diligence to joyne with your faith, virtue, &c.

2 Farbe-
rance to
practice is
diligence.

&c. 2 Pet. 1. 5. And if so great diligence bee required in avoyding temporall danger, as *Sa-*
lomon sheweth, Prov. 6. 1. &c. how much more in avoyding e-
ternall damnation, & leeking e-
ternall glory? Touching the se-
cond, *James* saith, *He that loo-*
keth into the perfect Law of li-
berty, and therein abideth, shall
be blessed, Jam. 1. 25. See, Mat.
24. 13. 2 Thes. 3: 14. 2 Tim. 2.
Rev. 2. 10.

3 Iscon-
fancy.

Q. What is the benefit of in-
dustry or diligence?

A. It makes men ready to
take all occasions of doing
some good, and shunning evill;
not onely that which is grofly
evill, but also all idlenesse and
unprofitableness, wisely redee-
ming the time while they may:
and that with much more gaine
than others doe, who like sloth-
full and unthriftey persons, passe
over their time unfruitfully, for
the satisfying of their foolish
appetite

Gaine of
diligence.

Eph. 5. 16

Gaine of
confancy.

Rom. 2. 19
Acts 20. 24
I Tim. 6. 6

Gaine of
both these.

appetite for the present time.

Q. What is the benefit of con-
stancy?

A. It both keepeth the heart
and life in that good tane, which
by diligence is attained; and also
makes men more fruitfull, so
as their later yeares wax still
better than their former, till
they have finished their course
with joy. For being once ac-
quainted with the gaine of god-
linesse, they are like provident
and thrifte Merchants, who
being set upon their profit, suf-
fer not their minds to range
after pleasures, but busily fol-
low their trade which bringeth
in commodity.

Q. What is the benefit of both
these vertues joynly?

A. These two bring great
things to passe, as in whatsoever
else they be used, so especially
in the practice of a godly life:
for first, hereby the heart is
weaned from much drosse; and
many

many worldly lusts, which if they might be lodged in it, should greatly annoy it. Besides, such as have these vertues, are much more readily disposed to any good duty, than they who being content with any uncertaine and deceivable perswasion of Gods favour, give not themselves with all diligence and constancy to hold fast and increase their spirituall comfort.

Q. What is the danger of sloth and inconstancy?

A. They that doe not diligently and constantly buckle themselves to one good worke or another, shall never finde that sweet fruit of their lives which otherwise they might and should; but by their negligence and inconstancy shall by little and little plunge themselves into such a deepe unsetlednesse, as it will be hard for them to rise out of againe.

There-

Mat. 13. 21
1. Pet. 1. 10

Danger by
sloth and
inconstancy
Acts 20. 20

Therfore Salomon in one short sentence joyneth diligence and constancy together, saying; *Let the fear of the Lord be in thy heart continually:* or all the day long: which is as much as a diligent care to please him, with constancy and continuance therein, *Prov. 23. 17.* and not as many, whose care is onely to spend the morning, or some part of it, or of the afternoone well in prayer, hearing of Sermons, or reading of good booke, or performing some good duty of piety, mercy, or about their lawfull calling, and do let loose their hearts, all the rest of the day without bridle, to range after their pleasures and lusts, and to follow their worldly profits and that with greedinesse.

Eph. 4. 19

Q. You told me, Chap. 13. and 9. that there were specially three vertues tending to the furtherance of outward practice: now tell mee, what other vertues bee there

there tending to this end?

A. There be two other besides, whereof the first is humilitie, the other (being of neare affinity with it,) meekenesse : which two vertues our Saviour Christ willeth all Christians to learne of him, *Mat. 11. 26.* and these two fruits of the Spirit are necessary at all times, and in all actions (even when we shew most courage) & without these all good gifts lose their beauty and credit with such as behold them, and keepe true comfort from such as have them.

Two other
vertues
needfull in
the practice
of godlinesse;
meekenesse,
and humilitie.

1 Pet. 5. 5
Gal. 5. 23

C H A P . X V .

QV **V**Hat particular duties of the first Table are chiefly to bee observed of them that desire to leade a godly life?

A. They are chiefly ten : that is to say, knowledge, trust, hope, patience

Knowledge

Particular
duties to-
wards God
in the first
Comman-
ments.
Psal. 19.1-7

Acknow-
ledgements.

patience, joy, thankfulness, request, love, desire of Gods presence, reverence, & fear; knowledge being the light and life of all the rest, consisting in these two things: first, that we seeke to know God, as in his word and works he hath, and shall reveale himselfe to us touching his essence and nature, attributes and properties, person and works: as his decree and the execution thereof, in the creation and government of the world; al which are set downe in the Scripture, and explained in divers learned Treatises and godly Catechisms. Secondly, that we acknowledge, that is, in heart allow, yeeld and consent to the truth of these things which we know of him: for then we shall say with the Prophet, *Whom have I in heaven but thee? and I have desired none in earth with thee,*
Psal. 73.23.

Q. What springeth from hence?

A. The

A. The other nine duties ;
 For we thus cleaving to him by
 knowing our selves to be late
 under his wings, do consequently,
 first, put our confidence in
 him in all our necessities. Se-
 condly, hope and look for helpe,
 yea though means be wanting,
Dan. 3. 15. Thirdly, are patient
 without murmuring, till helpe
 do come, *Psal. 30. 9.* Fourthly,
 do soundly rejoice, as knowing
 that both affliction and prospe-
 rity doe come from him as a fa-
 ther, & that for our great good,
Phil. 4. 4. Fifthly, therefore we are
 thankfull and praise his name.
 Sixthly, we are encouraged to
 make request to his Majesty,
 for the continuance & increase
 of his mercies. Seventhly, we are
 affected with the love of him,
 more than of wife, child, or any
 thing or person in the world be-
 side, *Phil. 3. 8.* Eighthly, we doe
 desire his presence in heaven,
 which shall be with fulnesse of
 joy

Other du-
 ties in the
 first Com-
 mandement

confidence.

Hope.

Patience.

Rejoicing.

Thank-
 fulnesse.

Request.

1 Thes. 5. 18
 Love.

Desire.

Gen. 17.1
1 Pet. 1.17

joy for evermore. Ninthly and lastly, we are drawne to behave our selves more reverently and uprightly before him, than before the greatest potentates in the world ; and are prepared to walke as in his presence with a childe-like feare and reverence all the dayes of our life.

Q. These ten duties belong to the first Commandement : what duties doth God require in the second Commandement ?

A. As the first Commandement requires those duties of holines which we owe directly to the person of God, being merely inward and spirituall : so the second Commandement requires all the duties of holinesse which wee performe to God outwardly, both in publike and private; as hearing, reading, praying, fasting, holy feasting, conferring, admonishing, comforting, &c. which though they be outward and holy actions,

yet

Duties in
the 1. Com-
mandements

Rev. 7.4

Eze. 33.31

How to
bear the
word.Mat. 13.19.
Acts 16.14

yet they must be performed in a spirituall manner, not rashly, lightly, hypocritically, coldly, unreverently, or any way drowsily, heavily, and unprofitably; but wth due reverence, humility, sincerity, and chearefulness, not suffering our mindes to run upon our profits or pleasures, or bending our wits captiously to misconster that which is delivered.

Q. How must wee heare the Word?

A. First, with due preparation, Laying aside (as the Apostle saith) all filthinesse and superfluity of maliciousnesse. And comming in faith with an humble and hungry soule, considering whom we serve, and what we goe about, *Iam. 1.21. 2 Pet. 2.1. Act. 10.33. and 26.18.* Secondly, in the action it selfe we must marke diligently with all our soules, that we may be touched and affected according to the

the matter that is handled, *Esay 6. 1. Acts 2. 37.* Lastly, the action being ended, wee must think earnestly upon that which hath bin delivered, and examine our owne hearts and lives according thereunto: praying God to give a blessing to that which *Paul* hath planted, or *Apollo* watered; instructing & conferring with others as our calling and occasions shall require, and according to the ability that God shall give us.

Q., How are wee to receive the Lords Supper?

A.. First, we must come in our wedding apparell, decked with the robes of faith, and repentance. Secondly, in the act it selfe we must be heavenly minded, and much comforted with such spirituall dainties. Thirdly, afterwards we must be thankefull to the giver of such pretious things, and shew the strength our soules have received from them,

*1 Cor. 3. 7
Acts 17. 11*

Mat. 22. 23

Psal. 10.

Acts 8. 39

them, by walking more holily before the Lord for the time to come ; and so all other duties.

Q. How is prayer to be made ?

A. First, we must seriously weigh Gods Almighty power and fatherly affection towards us in Jesus Christ, as the second person. *Secondly,* from hence we must endeavour (even while wee are putting out our prayer to him) to feele our selves effectually moved to lift up pure hands to him with cheerfulness. *Thirdly,* receiving a blessing, be made more ready to pray often with thanks-giving.

Q. What doth the third commandement require ?

A. The third Commandement requireth, that not only at Church, and in the duties of Gods worship, but also every where, and in all things, as well in prosperity as adversity, wee glorifie God both with our hearts and with our tongues, (which

Eccles. 5. 1
Psal. 65. 6
Psal. 6. 8

1 Tim. 2. 8
Phil. 4. 6

2 Sam. 6. 20
1 Tim. 3. 8
Job 1. 21. &
2. 10

1 Pet. 3. 15

*Oath.**Ier. 4.2**Heb. 6. 15*

*Other du-
ties in the
third Com-
mandement*
Act 3 8. 31

(which is proper to this Commandement) and with our holy behaviour, *Luk. 1. 75. Job. 7. 19. 1 Cor. 10. 31.* labouring also to perswade others to the same.

Q. What is most especially required in an Oath?

- A. First, that it be taken in truth; simply & plainly without equivocation, fraud, and deceit.*
- 2. That the matter be just, right, & agreeable to the will of God.*
- 3. That it be used in judgment, that is, advisedly, & with grave and due consideration of the matter, end, and all other circumstances which belong to a law full and holy oath.*

Q. What other thing requireth the third Commandement?

- A. That in beholding the works, we take a sweet feeling of his Majesty & beauty shining in them, rejoicing with reverence, that he hath given us such variety of cleare glasses to behold his face in: and this should move*

move us in all our actions to beware of hypocrisy. For as we see him unperfectly & in a mirrour; so he seeth us most clearly and immediately.

Q. What doth the fourth commandement require?

A. That on the Lords day all our owne wayes, thoughts, desires, words and workes; (though otherwise lawfull, honest, and necessary) be (as much as is possible) laid aside, much more all vaine exercises & pastimes; and the whole day spent in duties of holines and mercy, both privately and publikely, alone and in company.

Q. What helps have we hereunto?

A. For the avoyding of that tediousnesse in wceloing wherunto our nature is prone, the Lord hath left us variety of spirituall exercises, more freely & throughly to be performed then at other times: as first, publike

Luk. 12. 1, 2

Pro. 15. 3

Esa. 58. 13

Neh. 13. 5

Ezek. 20.
19, 20.

exercises of religion in the assemblies of Christians. Secondly, mutual conference with others of good things. Thirdly, workes of mercy; as visiting the sicke, relieving necessities, reconciling those who are at variance, &c. Fourthly, meditation with our selves on Gods works, and on the word we have had, and on his wise and mercifull regard over us. This wise and mercifull regard of God over us, if it cannot move us to practise this part of holines (whatsoever our excuses be) we plainly shew that our mindes are earthly and carnall, and that we doe but favour our selves in worldliness or profanenes, idlenesse and怠慢, when we reason against it, as being too precise.

CHAP. XVI.

Q. **VV** *Hast observe you one
of the second table*

to this purpose?

A. Generally this, that seeing the duties of piety and holiness to God, and the duties of righteousness & mercy to men are both alike commanded: let no man dare to dis-joyne those in practice, which God in precept hath joyned together.

Q. *Why give you this caution?*

A. Because there bee many who have a delight to read and heare Gods word, and to bee in good company; who doe pray duly in their familics, and yet are very negligent in performing the duties of mercy: as living peaceably in marriage, reverencing superiours, shunning rash judgement, and such other duties of righteousness and love. On the other side, some are very courteous and friendly in their behaviour, and just in all their dealings with men, libe-
rall in giving, and mercifull to the poore, & yet make little or

Duties to
God and
man must
not be se-
parated.
Mat. 22.39
Mat 19.16

Iam. 1. 17

Many reli-
gious, un-
righteous:
many right-
eous, irre-
ligious.

Mat. 22.26

no conscience of the duties of piety, howsoever they have a care to satisfie the law in coming to Church.

Q. Which of these two kinds are the worst?

A. They are both very bad; and although such civill professors seeine to be further off from God, and from the kingdome of heaven ; yet the other give greater offence to men on the earth, and are more properly tainted with that sin of hypocrisy, which God hateth.

Q. What generall duties are required in the second Table?

A. Among other duties, these two; love to all men (even to our enemies) and brotherly kindnesse to Christians, are (as it were) the roots from whence the rest doe spring.

Q. What observe you out of the fifth Commandement?

A. There be divers sorts of superiours and inferiours, and of mutu-

Hypocrites
worse.

Rom 2. 24

Love to all.
Brotherly
love to
Saints,
Heb.13,1
Mat.5.44
Heb.13
Summe of
the fift
Command-
ment.

mutuall dutyes of the one towards the other, set downe almost in every Catechisme, which were too long to reckon up in this place; and therefore I willingly omit them, and refer the readers to those Treatises.

Q. What are the generall dutyes of our inferiours?

A. They are chiefly three, whereof the first is subjection, consisting chiefly in a voluntary acknowledging of themselvs to be inferiours to the other by the wise and holy ordinance of God for their owne good. The second is reverence and modesty in speech, gesture and countenance. The third, (which belongeth also to the superiours) prayer to God for them, and thankfulness for the good we receive by them.

Q. What are the generall dutyes of all superiours?

A. They are chiefly two; whereof the first is lenity, and

3 Generall
duties of
inferiours
Rom. 13.1

1 Pet. 3.1

1 Cor. 15.18

1 Thes. 5.25

2 Duties of
superiours.

Num 12.3
& 16.15

Duty to a
mans selfe.
Neh 6.11

gentlenesse towards the dutiful and good; the second is severity towards the wicked and perverse: wherunto may be added that they must goe before them in all innocency and example of good life, *Psal. 101. ver. 2, 3, 4.*

Q. What doth this commandement require in respect of a mans selfe?

A. In this Commandement every one is charged to have a care and conscience of his own honour, and so to carry himselfe in the place which he holdeth, (whether as a superior, or an inferiour, and there is no man but in divers respects he is both an inferiour and superior) that he may have honour of all sorts, both of those that bee above him, and of those that be beneath him.

Q. What doth the sixth Commandement require?

A. Not onely that we hurt none, but moreover that wee shew mercy by all means to the

life

6 Comman-
dement care
of life bodi-
ly, spirituall

life and body of our brother, but especially that we have pity and compassion upon his soule ; and both by example, and all other meanes to procure the good and salvation thereof, seeking opportunity to win one another to God, & to strengthen them that are wonne already, *Cor.10.33. Heb.10.24.* cutting off all occasions of discord and contention, though it be with departing from some of our owne right, *Gen.13.7.* and the like care we are to have of our owne bodies and soules.

Q. What doth the seventh Commandement require ?

A. That we keepe our owne bodies & minds pure and chalke : the minde from all uncleane thoughts, lusts and desires ; and the body from unchast & wanton words, deeds, and gestures, tending to uncleannessse, & the tongue from unchast communications ; and that we do not at-

Luk. 10.33

34

7 Command-
ment,
charity.

1 Thes. 4.

3,4

Ephe. 4.29

tempt the chastity of any other either in marriage or single life.

Q. What ground have wee for this in the two former Commandements?

2 Groun's
of these du-
ties.

A. Wee have two notable grounds: for if we honour the image of God in our neighbor, as the fifth Commandement requireth; and love him so truly and tenderly, as the sixth Commandement bindeth us to doe, we will never hurt nor grieve him either in his person, or in any thing that he hath, and setteth store by.

CHAP. XVII.

*Q. VV Hat doth the eighth Comandement re-
quire?*

Duties in
the eighth
Comanda-
ment.

A. This Comandement requireth many things; as first, that wee wrong no man in his goods; secondly, nor claime that which is anothers: thirdly, but rather

rather for peace sake forge part
of our owne right : fourthly, to
be content with our estate, how
meane soever, 1 Sam. 2.7. Job 1
21. 1 Tim. 6.8. Heb. 13.3. fifthly,
that we grudge not, Matth.
20.15. sixthly, that wee avoyd
both avarice and prodigality,
with idlenes, and evill speaking
of the time : and passe our daies
(to the uttermost of our power)
in some honest and profitable
worke, walking in a lawfull cal-
ling, and not inordinately, as Ie-
sters, juglers, rogues, stage-play-
ers, Gamesters, Vlurers, and o-
ther such like caterpillers doe.

Gen. 13.8

Luk 12.15
& 15.132 Thess. 3.
6,7, &c.

*Q. What is the duty of them
that live of almes ?*

A. First they must know and
with humility acknowledge,
that their poore estate is allot-
ted them of God, as the rich mans
is also, 1 Sa. 2.7. & therfore live
in it with contentation, 1 Tim.
6. not grudging at the abun-
dance of others, Mat. 20.15, 20

Hebr. 13.5

Secondly, they are by all means to avoyd idlenesse, 2 Thes. 3. 6, 7, 8, 9. Thirdly, they must beware of pilfering and profaneness, to which a poore estate maketh men prone, Pro. 30. 9.

Q. What is the duty of the borrower?

A. Carefully and faithfully to keep day, and if it be possible to pay the debt at the time appointed with thankfulnesse; or to obtain a longer day with the consent of the lender, without shifting, denying, delaying, or any indirect practising, which are branches of theft before God. Besides, evill paying shuts up the compassion of the rich, and is a speciaall cause of little lending; even to them, that otherwise are willing to do good this way. They must also take heed they borrow upon just cause, & to a lawfull end; as not to maintain themselves in play, idlenesse, or excesse of diet and apparell,

Borrowers
duty.
1 King. 4.7
& 6.5

apparell, *James* 4. 3. nor yet to make a gaine of it by usurie or other indirect meanes.

Q. What is the duty of the lender?

A. Not (without speciall occasion) to require his owne before the day, no nor at the day to be greedy of it. Especially if in Christian discretion & compassion there bee cause to the contrary; but rather to forbear yea to forgive either al or some part, where there is just cause; and that not onely to him that borroweth for necessity, to support his weake and tottering estate, but even to him also that borroweth to inlarge & increase his competent estate, if any heavy hand of God shal fall upon him to his utter undoing.

Lenders
Ezay 58.3.

Matth. 18
27, 28.

Levit. 25.
35, 36.

Iob 43.11

Q. Is it lawfull then to lend to the rich?

A. It is lawful: for a man of great wealth may sometime be driven to borrow upon just occasion,

How rich
my borro-

1 Kin. 21. 3

casion, to maintaine his trade, stock or inheritance, rather than by diminishing of the same to runne into obloquy, and to disable himselfe from doing that good to others, especially to those of his owne family and posterity, which hee is bound unto.

Q. What is the duty of the giver?

A. To give freely and chearefully without compulsion, according to his ability, and the parties necessity; desiring thereby to releeve and comfort them who receive it, and that only of charity and conscience, and not of vain-glory, or any other carnall affection.

Q. What is the duty of the receiver of almes?

A. His duty is to bee thankfull to God as the author, and to men as to the instruments of his releefe; not to grudge at other mens abundance, but to be content

Givers.

1 Cor. 9. 7

Matth. 6. 1.

Receivers
of almes.

1 Sam. 24.

32, 33

tent with his own estate, as that which of all other is best for him, as being allotted him of God only wise, and his most loving and mercifull Father in Iesus Christ.

Heb. 13. 5

Mat. 6. 32

Suretisship.

Prov. XI. 15
& 6. 1, 2, &c

Q. What say you of suretisship?
A. I say with Salomon, that he which avoydeth suretisship, is sure to escape a danger : and hee that becommeth surety (which sometimes conscience and duty requireth) must make account to pay surely for it, if the debtor doe not. And therfore to undertake no more than a man is able without his owne ruine to discharge ; for (as the said Author saith) Why shouldest thou cause thy bed to bee taken from under thee, when thou hast nothing to pay ? for of thee it shall be required, Pro. 22. 27.

2 Cor. 8. 12

Q. What say you of buying, selling, letting, hirring, and such like contracts ?

A. In all these contracts and dealings,

Other con-
tracts.

Mar. 7. 12.

dealings, there must be an equall, charitable, and conscientious regard of the good, and benefit of both parties, without selfe-love, partiality, and greedy coveting ; which being duly observed, will cause all lying, dissembling, equivocating, multiplying of vaine words, rash and false othes, with all unjust measures of false weights, deceitfull lights, and such like inventions of Satan to bee laid aside.

Q. What say you of usury ?

A. That which hath beeene said, doth leave no place to that common oppression in the world by lending, which is called usury, or any other seeking of a mans private profit, without an equal regard of the good of his brother, being so cleane contrary to the royall Law, that saith, Thou shalt love thy neighbor as thy selfe; and whatsoever yee would that men should

Usury.

Psal. 15. 45

Ro. 13. 8,9

should doe to you, &c.

Q. What other duty is required in this Commandement?

A. There be divers other particulars, which were too long to handle; one is, restitution or restoring of things found (if we can meet with the right owner,) and of things committed to our keeping; as also of all things wrongfully gotten or held, if it be within the compass of our knowledge and ability.

Q. What are they to whom, as Solomon saith, riches are given to their hurt?

A. They be two sorts of people, the one is the covetous man who knoweth no measure of getting and keeping, being like the swine that never doth good till he be dead; because he hath no power to use his owne whilst he is alive, that is to say, whilst it is his owne. The other is the prodigal person, who is so carried

Restitution.
Exo. 23. 4
& 22. 7, 8

Luk. 19. 8

Eccl. 5. 13

The covetous and prodigal hurt by riches.

Iob. 1, 2, 16

carried away with the lusts of the flesh, & pride of life, that he runneth into another extremity : & having goods, living, and yearly maintenance, is so farre from giving and lending to the needy, that he hath not sufficient at the yeares end to satisfie his own expences, being sometimes a whole yeares revenew behind-hand, besides other debt. These two sorts of men (the number of whom is exceeding great) doe so handle the matter, the one by miserable pinching and hoarding up for their posterity ; the other by powring out above their ability, that few fare the better for it but themselves : whereas indeed they themselves fare the worse for it of all other, because they put the curse of God upon themselves and their posterity.

Iob 5, 314

Q. What duties doth the ninth Commandement require ?

A. Here we are charged, first

to

to rejoyce in our neighbours credit, as *John* did in the elect Ladies, 3 *Job.* 1. secondly, to be sorry for his infirmities, *Gal.* 6. 1. 1 *Theff.* 5. 14. thirdly, to hope the best: fourthly, to cure & cover their faults by love, of whom there is hope that they may be recovered, and brought to repentance: fifthly, yet not flattering them with our tongs, or concealing their sins, which is a kind of hatred; sixthly, but rather rebuking them, which is a kind of love, *Lev.* 19. 17. *Pro.* 29. *Jam.* 5. 20.

Q. What else is here required?

A. Seventhly, not to disclose such secrets as without offending of God may be concealed: for this will goe heavily to the heart of our neighbour; for neither every truth, nor the whole is alwaies to be uttered (though lying and deceiving bee of all good men abhorred, & nothing but

9 Commandments,
To preserve credit.

Pro. 11. 13.
& 20. 19

but the truth at any time to be uttered) but we should labour to amend their faults our selves before we tel others of them, if they be knowne to us, and not to them, *Mat. 18. 15.* Eighthly, to give where need is, our testimony by word, speech, or writing for the clearing of their credits. Ninthly, to take all things in the best part, and that which may have a good construction, not to make an ill of it, *Mat. 1. 19. James 2. 6. 11. Luke 7. 39. John 13. 18.* Tenthly, and not to be credulous and censorious; for hereby as wee may wrong others, so with all discreet and godly persons, we discover the corruptions of our owne hearts, and worke our owne shame & discredit; which is a flat breach of this Commandement.

Q. What doth the tenth commandement require of us?

A. First, to resist the first motions

Phil. v. 11

2 Sa. 16. 4

10 com-
mandment.1 Cor. 13
4.61 King. 21.
1,2

Tit. 3 11. 12

tions of discontentment with our owne estate, and of sinne against our neighbour. Secondly, to acquaint our hearts with desire of our neighbours good, which is a great stranger at this day amongst the forwardest professors themselves : Of this duty, *Naomy* the religious widow is an example, *Ruth* 3. 1.

Thirdly, both to weane our hearts from dreaming & drawing after any of his profits, lawfull liberties, and delights ; and also to rejoice in his welfare, comforts and commodities, as if they were our owne, 3 *Job*. 2.

So much of the duties of piety to God, and of justice to our neighbor : to which if we adde those duties of sobriety which concerne our selves, moderating our affections in the use of our lawfull liberties, so that we serve not them but they us, that we may serye God the better ; we shall have all things necessa-

ry

ry to a godly and vertuous life: from whence wee may fetch light to shew us the way, and matter to season our hearts and lives, when wee waxe barren, empty, and forgetfull.

Q. You have shewed me what sins are to be shunned, and what duties to be performed in a penitent & godly life, or of the life of faith; which two though I perceive are in effect one and the same things, yet I demand againe what this living by faith is?

A. To live by faith, is to look onely to the word of God, with full purpose to be guided by it, resting upon the promises both of this life, and the future; obeying the precepts, fearing the threats, following the holy examples, and taking heed by the contrary. This is a rich and glorious prerogative; and a repentant and godly conversation is even the same, namely, a daily endeavouring to live thus.

Q. What

*What a
boly life is,
or to live by
fath.*

*Psal. 119. 9
10.*

Heb. 13. 18.

Q. What is the fruit of such a life?

A. By this life of saith, first, we are quietly and comfortably resolved touching our salvation Secondly, we are assured, that our prayers shall be heard, so far as is expedient for us: Thirdly, the rage of our lusts is weakned & we have grace against them, though not always to prevaile (which were not expedit) yet at least to be in combat with them, which is ever a good testimony of our safety; for hereby we prove, that we be of the militant Church of Christ. Fourthly, we beare our crosses more meekely and patiently, because we depend upon Gods promises, not tying or stinting him to any set time, manner of deliverance, or measure of affliction. Lastly, by it wee walke more cheerefully in our callings, and take them in hand, not like drudges and droiles for feare of punish-

Fruit of the life by faith
Job 19.25

Psa. 66.18

Psal. 51.16
11.

Job 3.26.

2 Sam. 15.
25, 26

Acts 20.34

Esay 49.4
Mat.19.29
Deut.31.6

pnnishment or penury, but like children and freemen, considering that wee serve the Lord, who is a bountifull pay-master, and hath promised a large blessing to us. And because it is his, we are assured, that he wil assist and further us therein; and if we bee crossed in the good things we goe about (as every calling since sinne came into the world hath affliction and sorrow joyned to it, *Gen. 3.19.*) wee doe by faith consider, that it is the good pleasure and providence of God, lest wee should bee glewed too fast to these earthly things: and knowing, that because God loveth us dearely, these and all other the like afflictions and chastisements shall turne to our good, *Rom. 8.* wee rest and uphold our selves with contention.

CHAP. XVIII.

Q. VVhat reasons have you to prove, that the belieever should lead his life thus?

A. Divers reasons may bee given to prove this, wherof the principall is, that God having made us of the bond-slaves of the devil, his owne children and heires of his kingdome, ought ofright to be honoured of us by our godly conversation. *Salomon* was honored for making a Temple (of such excellent stuffe as *David* had prepared) for sinners to assemble in; how then is God to bee honoured, who of most vile sinners, whom the devill had defaced and deformed, hath made living temples for his Son and Spirit to inhabit? *1 Cor. 6.19,20.* *1 Pet. 2.5.* *Salomon* was honoured for making silver and Cedar wood so plentifull, how

Reasons to
prove the
belieever
ought to
lead this
life.

Luke 1.
74,75.

*1 Godes ho-
nour.*

1 Chr.1.15

Psal. 45. 13
Rom. 14. 17

I Pet. 17

2 Mens
Comfort.

how then is God to be honoured, who giveth graces and possessions, which all the silver and gold in the world cannot purchase? as first, faith, which conquereth the world: secondly, peace of conscience, which passeth all understanding, and is a continual feast, ever in the midst of all afflictions, Pro. 15. 25. Rom. 5. 1. &c.

Q. Wherefore else should men resolve to passe the dayes of their pilgrimage in feare?

A. Because (as hath bin said and shewed before) it is the only state wherein a man can have any assurance that he shal prosper, and be in safety: for onely such are blessed as feare God, Psal. 128. 1. such onely prosper as delight in the Law of the Lord, Psal. 1. 2. and no man living can walke boldly and safely, but onely such as walke sincerely and uprightly, Pro. 10. 9. with infinite other places of Scrip-

Scripture, that might be alleag'd to the same purpose.

Q. Wherefore thirdly Should
men live godly, or lead the life
of faith?

A. Because without this, no
exercit[e] of Religion, or good
meanes whatsoever can profit
them; all their prayers, reading,
hearing of God's Word, com-

municating in the Sacraments,
&c. are quite lost and cast away;
for if the hart be not purifid by
faith (which onely breedeth a
godly life) all things are pollute d
and unclean, and without faith it
is impossible to please God, Heb.

11. 6. Such professors therefore
as goe on in a courte of private
or publike exercisces of religion,
and following of their particu-
lar vocation, not having purged
their hearts, are like evill hus-
bands, whome being deeply in
debtre, have their grounde laid
downe, their lande and yeres are no
content to ripen no profit by it;

3 VVithout
this allea-
ges-
excis-
es of
religion
fruitless.

Pla. 66. 11.

Kuk. x 3. 30

or like carelesse tenants, who being warned out of their houses, will not agree with their Land-lord, but continue their habitation, till they be cast out into the streets. Such are those Christians, who deferre the putting of their hearts, till it be laid vnto them, Thou foole, this night shall thy soule be fetched from thee.

CHAP. XIX.

Q. VV Hat objections are brought against the necessity of practising this godly life?

A. Divers: as first, that it is impossible, & a thing that cannot be put in practice; secondly, that there be no examples of it in the whole world; thirdly, that it would make a man impish, and vtterly unfit to live in any ciuill or Christian societie,

to the benefit and comfort, either of himselfe or other men; fourthly, that it is full oft tediousnesse and distraction, with many deadly dumps and daily discouragements.

Q. How are these objections to be answered?

A. Very easily; for first, touching the impossibilitie, why should wee count it impossible, which God calleth not onely possible but also easie and pleasant? as *Prov. 2.10. and 3.17. & 8.9.11.* & many other places of that booke; namely, *Chap. 10. 23.* where he saith, that a godly man taketh as great delight, pleasure, mirth & pastime in doing well, as a prophanie man doth in doing wickedly. Secondly, as for examples, they are indeed rare in the world, because the gate that leadeth to heauen is a stright gate, and men will not strive to enter into it, *Mat. 7.13* and the way to heauen a narrow

objections
answered.

way, and men will not take pains to find it out, Luk. 13.25. for, to say nothing of the prophanes and carelesse, many that are thought to be very forward, can content themselves with this, that they have some good affections at some times, and some fleeting desires to live honestly, & thinke that a Christian life may be pced out with some good actions and duties of piety and mercy, performed now and then.

Q. Bee there no examples in the Word?

A. Yes, thankes be to God, the Word doth affoord a cloud of witnesses, Heb. 12.1. Enoch did so live in the world, that he had throughout his life a heavenly and most happy communion with God, Gen. 5.21.24. Abraham (though not exempted from infirmities, much lesse freed from toyle and labour) served God wheresouer hee came, and rejoiced in the promises

*Examples
of godly life*

mises of salvation by Christ,
Genes. 17.17. John 8.56. Now if he who saw the promises but a far off, *Heb 11.* were so chear'd and quickned by them, what should wee bee, to whom the grace of God hath shined so clearely, *Tit. 2.11?* David, a man according to Gods mind, hath this testimony of the holy Ghost, that he served his whole time by the counsell of God, *Act. 13.15.* and how full of heavenly solace (though mixed with many worldly troubles and much godly sorrow) his life was the whole booke of the Psalmes (yea some one Psalme, especially the 119.) doth plentifully declare.

Q. Be there any examples in the new Testament?

A. Yes, out of question: for to say nothing of the Apostles (who as they had a more high and glorious calling in the Church of God, than the Patri-

Examples
out of the
new Testi-
ment

Reuel. 3.8

Few examps.
p. 132. v.

arkes and Prophets, and liued vnder a cleare light than they did, so they were not inferior to them in a holy conuersation) nor onely severall persons, but whole Churches (I meane a particular Congregation,) as that of the Smyrnians, *Reuel. 2.9.* are commended for their works, tribulation, spirituall riches, zeale; & how then can it bee imagined, but that some particulars amongst them did excell and shine in vertue.

Q. But doe any lynes now?

A. Examples (as hath been said and shewed) are very rare, and the rather in respect of such scurvynes of Atheists, Papists, and other disordered persons as live amongst vs, and with their breath and ill behaviour do infect many ; by whom it commeth to passe the rather, that the general state of those men which profess the Gospel is very lamentable, in respect of their ignorance,

norance, little reverence to the Word, little acquaintance with good exercises, custome in evil, &c; yet this ought not to offend any: for the lines of the greatest number haue beene loose and loathsome in all ages; and the saying of Christ hath bin found true in all times, that his flocke is a little flocke, *Luke 12.34.*

Q. What, are there no examples at all?

¶ 1. Yes, and none can denie
it, vntesse they be either sottish-
ly ignorant, or willfully blind, or
pecuithly malicious ; especially
where the tē oipell hath bin sin-
cerly and constantly preached :
and to deny this were not only
injurious to men, but to God al-
so, whose word is powerfull to
save as well as to destroy , *Roms.*

186.1 Cor. 11.16. It is like the
raine that never falleth upon the
earth in vaine Esa. 55. Hebr. 6.
Neither is the blood of Christ
barren in any age, nor his Spirit

wighthout effect in any generati-
on ; whom hee hath iustified,
them he hath sanctified, Rom. 8.
29, &c. Neither is that age past,
whereof the Lord layd, I will
powne out my Spirit upon all
flesh, Joel 2. 27. 2. and if it were
expedient to name men that are
now living, both Ministers and
Professors might bee named,
whose lives are framed in a gra-
cious measure, according to the
hely patterne of godly men and
women in former ages ; and al-
though scorners seeke wido-
me and find it not, yet wise-
dom (as Salomon saith) is easie
to them that will understand,
Prov. 14. 5. As for the third and
fourth objections of morishnes
and tediousnesse, they are both
sufficiently answered in that
which hath bin said before, and
shall be hereafter. In the meane
time, how can that life bee mo-
rish and tedious, which is the
only life that hath any true

mirth and contentment in it.

Q. Be there any other objection against this course of Christian life?

A. There is one great one, which is rife and common in the mouthes of a number, differing little in substance from the former; which is, that they who vrge this course, goe too farre, and bragge of that which is not in them. And further, they object the examples of *Lot, David, Peter, and others*, who being as holy men as ever liued, yet fell foully. Finally, they conclude herevpon, that it is wile-dome for men to professe no more than others doe, that when they fall, there may be no great wondering at them.

Other objections

Q. How may this objection be answered?

A. This objection consisteth of divers branches, which being generally considered, may easily be lopped off and renowed. The

Answer

Mat. 7.1.

Bulls of
Gods chil-
dren.

Rom. 11.

first, that it is a vaine brag, is nothing but a rash and uncharitable iudging of their brethren, which a good conscience and Christian conuersation must and wil confute. That of the examples of the Saints hath beeene partly answered; and now briefly to touch it againe, consider first; why God suffered them to fall; namely, (to omit other causes), to be glasses to vs both of mans frailty, and of Gods mercy, not to make vs more secure, but more watchfull. Secondly, though some of them fell foully; yet neither all, nor the most part did so. Thirdly, in them that did fall, as their sinne is set downe, so is the meanes of their fall, and their repentance after their fall (specially in David & Peter) manifested, whereby the blemish of their fals was cleane wiped away in the sight of God, and in the eyes of all godly men.

Q. Hen

Q. How doth that appear?

A. First, concerning Peter, it is manifested that hee would not yse that meane, which if he had done, the Lord would happily haue supported him. And David (besides that in the iudgement of the godly learned hee tooke his ease more than hee ought,) it was apparent that he made not a covenant with his eyes against this sinne, as Job did, Chap. 31. 11 and that hee himselfe did against a like sinne, Psal. 131. which if he had done the Lord would haue surely kept him. As for Peter, who can maruell at his fall, who so confidently or rather indeed impudently bragged of his owne strength, and gain-said our blessed Saviour (being God that could not lie) to his teeth? would shrust himselfe into danger when he had licence to depart?

Q. Is there any further an-

swir

Ioh. 18. 8.

Why Gods
children fal

3. vi. no. 1

All fall not
grovly.

swer to bee made to this argu-
ment? ¶

A. Yes: for this argu-
ment drawne from examples of
the falls of holy men, conclu-
derh not the question; it shew-
eth onely what hath befallen
some, and what may befall o-
thers if they take not warning
by such examples: it preoueth
not that every one of Gods
Saints hath fallen, and that eue-
ry one shall fall into groffe and
scandalous offences, which is
the thing those obiectors aime
at.

Q. What say you to the third
branch of this exception?

A. Where it is termed a
good thing, or a point of wise-
dome to professe no more than
others doe, it insinuateth a false
imputation upon godly Chris-
tians, as if they were of another
profession, or had another reli-
gion by themselves, (at least
in respect of the precise and
strict

strid manner of professing the
same,) which is not so. For
whatsoever our practice be, we
professe all one thing; namely,
to beleue in one God, and Fa-
ther almighty, and to serue all
one God, that brought Israel
out of Egypt, and all his elect
out of the bondage of Satan
and sinne; yea all of vs at our
first entrance into the Church,
do make solemn profession to
renounce the Devil, the world,
and the flesh, &c. Indeed if any
man shall be so blessed, as to
say boastingly, I haue made
my heart cleane, I am cleane
from my sinne, Prov. 20. 9. or as
Elihu (taking hit at the har-
delt) chargeth Job to haue layd,
I am cleane without sinne, I am
innocent, and have no iniquity in
me, Job. 23. 9. such an one were
likely to be reproved, and wor-
thy to bee branched with the o-
dious and hatefull name of a pa-
titian, which is now so com-
monly

All professe
holynesse

None godly,
saith hee, is
cleane

mainly cast into the teeth of cruelety one ; that doth but lione towards religion and vertue.

Q. What other exception take you to this obiection ?

A. Secondly, I say it discouereth in such obiectors a contradiction not farre from palpable hypocrisie , & reeding dangerously to grosse impietie ; if not so flat apostacie . For the truth is , howsoever in Baptisme , and in the Lords Supper , and in other publike and private exercises of religion , they profess as much as these others doe , (whom they uncharitably and flandroulily brand with that name) in the publike congregations , they praying that they may live a godly , righteous , and sober life , to the glory of Gods most holy name ; and a little after they pray , that the rest of his creatures may be pure and holy : yet when it commeth to the point of practise , then they

Hypocrisie of carnall Protestants

they bluster out of the corruption of their hearts, another profession, using these or such like words ; Tush, we are no Saints (And yet they believe the communion of Saints.) Let vs never dissemble for the matter, nor make our selues better than wee be ; for my part (saith one) I must bee merry in company : And I (saith another) cannot but chafe and sweare too now and then, if I be abused.

Q What say you to such ?

A. I say, O carefull and dangerous estate, canst thou not dissemble before men ? Why then doest thou come and dissemble both before God and men also ; and that not onely priuately in a corner , but in the publike congregation, in the assembly of the people of God, confessing thy finnes , professing thy repentance ; and praying that the rest of thy life hereafter may be pure and holy ? and yet

None more
grosse hypo-
crites then
a number
that take
themselves
to be fardest
from hypo-
crite.

yet in thy practice doest after a
sort detest holiness, and deride
st purity : and out of one
mouth, and (as it were) with
one breath loadeſt forth blet
ting and cursing ; as it a foun
taine out of one place should
ſend forth sweet water and bi
ter, *James 3. 10. 11.* Hast thou
one profession for the Church,
and another for the house;
or rather one confeſſion for thy
prayer, and another for thy
practice ? What is hypocriſie, if
this be not ? and who deserue
the name of hypocrites, if theſe
doe not ?

*Q. What say you to the reason
whereby they condemne professors
of the former and ſur? .*

*A. It is not ſo wittie as wi
cked; if men (say they) would
not be ſo forward in their pro
feſſion, the world would not
wonder and ſumble ſo much at
their falls: to which I anſwer,
firſt, if their profeſſion bee (as
world-*

worldlings imagine but in hypocrisy, why should any wonder at their outward slips, who were never sound within? Secondly, if in truth, why should they wonder more at them than at David, Peter, and others, whom they dare not deny to have beene the deare and faithfull servants of God? Thirdly, the wondring of the world, (which will wonder and stumble, doe what we can, Mat. 18. 7.) must not make us ashamed to professe our knowledge, faith, and obedience to the Gospell, no more than it made Paul ashamed to preach the Gospell, Rom. 1. 16.

Q. *To men that profess not so strict a course, are not so hardly censured when they commit a grosse sinne?*

A. Indeed that is their one-ly privilege, which is but a poore one, and can bring little peace. If a horse that is counted

sure

sure of foot doth stumble and fall, it will cause his owner to wonder much; yet hee will not therefore change him away for a iade that vsually stumbleth, and often tumbleth in the nite. Even so it is in this case, Men maruell more it a godly man happen to fall into a grosse sin; yet none that is truely wise will therefore preferre a loote and careless course of life, before a constant and holy conuersation.

Q. What is further objected against this course of living? Some will say (and that very angerly and discontentedly, that they haue continued such a course of Christianity for a good time, and that they neither can nor will liue otherwise than they haue done. These are like men, who hauing lived long in a poore cottage in much penurie and want, doe say they cannot, or wil not liue in a more rich and plentifull estate, if it

should

should befall them; because they haue beeene along time accustomed to a poorer & meaner condition. And so much the more foolish and froward should such professors be esteemed of all the godly wise, as there is no comparison betwixt earthly and heauenly, bodily and spirituall things.

CHAP. XX

Q. VVhat is the last obiection?

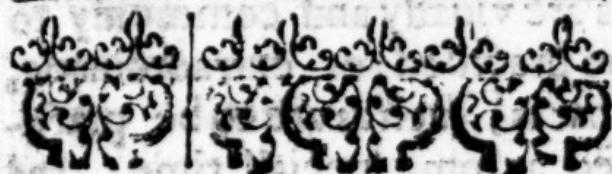
A. They lay we would haue them take delight in nothing, and that wee would haue the husband and the wife to sit in their dumps, and to looke heavily one vpon another, and that we will not allow neighbours to be merry together, and such like. This obiection was answered before, where it was obiected, that the Christian life was naopish.

Prov. 5

Men may
delights in
godlinesse
1 Cor. 7.
29,30.

mopish and melancholike: and now further I say, that men both may and ought (being thereto bound by the word of God) to bee thankfull for, and take delight in their wives, children, goods, neighbors, &c. yet we must beware of rejoicing in evill, and of lightnesse and carnall mirth, even in that which is good; which is, when men take more pleasure in the creatures, than in the Creator and giver of them, who is to be blessed and prayed for ever, and above all. For as the under boughs, if they be not pruned and pared off, will sucke away the sap of the fruitfull Vine from the pleasant grapes: so such delights (which a man may spare as well and better than the paring of the nailes) will quench the Spirit, weaken the power, and kill the root of true godlinesse.

THE
fligges



THE THIRD BOOKE.

CHAP. I.

Question.

WHAT are the meanes whereby the Christian life described in the former booke, is maintained and upheld?

A. The meanes whereby the true believer may (by the blessing of God) walke godly and safely through his pilgrimage, are those religious and vertuous exercises, which God hath appointed to that end. And they are either ordinary, that is, such

Meanes to
maintaine
a godly life
as

as are vsually and commonly to be practised; or extraordinarie, that is, such as are to be practised at some speciaall time, and vpon some speciaall occasion; as fasting ioyned with prayer, and holy feasting ioyned with praise and thanksgiuing; and both these are either publike or priuate.

Q. What are the publike helpeſ?

A. Such as are vied in the open assemblies, which are ordinarily three: first, the word read, preached, and heard. Secondly, the Sacraments duly administered, and worthily received. Thirdly, Prayer and thankſ-giving; with singing of Psalms, reverently performed.

Q. What are the private?

A. They are eight; namely such as properly belong to euery man to vle by himselfe; as watchfullnesſ, meditation, the armour of a Christian, and our

owne

*That is,
both the or-
dinary and
extraordi-
nary helpeſ.*

*3 Publike
meaneſ.*

*3 Private
meaneſ.*

owne experience ; or such as are to bee used with others ; as conference and domesticall exercises, prayer, and reading, being common to both sorts : For they are to bee performed by a mans selfe apart ; and also with others.

CHAP. II.

Q. Is not the Word the first and principall publike heire ?

A. Yes ; as will evidently appeare to any man, that shall well weigh with himselfe the excellency, maiesty, authority, sufficiency, plainnesse, purity, simplicity, and efficacy thereof. Joh. 5.

139. 2 Tim. 3. 16. Gal. 18. Heb.

4. 12 : and withall consider, that Christ hath given to his Church most excellent gifts, for the opening and applying the same to the vte and benefit of his chosen people.

Word.
Ephes. 4. 8.
11, 12.

Q. To

Q. To say nothing of the worke
of this ordinance of God in the un-
regenerate, mentioned 1 Cor. 14.
25. Act. 8. 18, &c. what bene-
fies doth this word bring to the
regenerate?

Effects of
the Word in
the regene-
rate.

Act. 6. 18.
2 Pet 1. 12
Psal. 111.
15. 176

Act. 11. 23

1 Th. 5. 35.

P.C. 115. 91

A. Divers: for hereby, first, they are cleared from errors and darknesse about religion. Secondly, they are established and grounded in the knowledge of the truth. Thirdly, they are quickened in their drowsinesse, cheared in their heaviness, and call'd backe from their wan-drings. Fourthly, they grow settled in a godly course, being freed from that sickenesse and inconstancy that many liye in. Fifthly, they are stird up to bestow some part of their time in the reading of Scripture, and other godly bookees, with more fruit and comfort. Sixthly, thereby they become lights and ex-amplars to others.

Q. What is the office of a

A. The

Uses of the
former doz.
etc. lines.

Nearer

hearer, hee is not prepared before, or doth not attende and bend his mind at the time or not meditate afterwards; but is surfeeted of some dangerous sin in his life, or corruption in his heart, or else possessed with some preiudicte opinion against his Teacher.

CHAP. III.

Q. VVHAT helpe haue
we by the Sacra-
ments?

Sacraments

A. Very great; for they doe ratifie and confirme that which the Word doth teach, and doe most surely and effectually seale vp the couenant made betwixt God & the beleauer; and therefore cannot but be great helpe to the strengthning of our faith, and singular incouragements to the leading of a godly life, *Romans 4. 11.*

Q What

Q. What helpe haue wee by Baptisme?

A. By Baptisme (being ingrafted into Christ, and made one with him) we are sure that while Christ liueth, we shall liue also; and that hauing this neere and perpetuall fellowship with him, wee shall daily draw from him (as the branch from the vine) grace and vertue to mortifie sinne by the power of his death, and to rise to holie esse by the power of his resurrection, Rom 6. 1, 2, &c.

Q. What helpe haue we by the Lords Supper?

A. By the Lords Supper our soules are spiritually strengthned in faith, and cheared vp to loue, and to every good worke, (even as the naturall man is strengthned and refreshed by bread & wine, Psal. 104. 15.) if we be duly prepared before the action of receiving, and carry our selues accordingly both in

Baptisme.

John 5.4.

Lords Supper.

and after the action.

Q. How must we prepare our selves before the action?

A. We must proue and trie our selues, first, touching our knowledge of mans misery and redemption (as they haue ben laid out before,) and particularly of the nature and vse of the Sacrament. Secondly, touching our owne faith in the promise of saluation and forgiuenesse of sinnes (which at this time must bee held fast, and after particular fals recovered.) Thirdly, touching the sorrow of our hearts for sinnes past and present, and the resolute purpose of our soules to renounce all euill, and performe all good duties in time to come. Fourthly, touching brotherly loue, that there be no swelling or rising of our hearts against any man or woman, though they bee our bitter enemies; but that we carry peaceable and louing hearts

How to bee
prepared.

Pi. 19.4.

2.Cor.13.
5.

Co.16.14

to

towards them, being ready not onely to accept, but (if it be expedient) to seeke reconciliation with them. Fifthly, touching the desire we have to receive the Sacrament, and the spirituall benefit God offereth by it.

Q. *But what if beleivers (as it may fall out) cannot find themselves thus prepared?*

A. Then let them this doe, let them goe apart by themselves, and (laying all other things aside) enter into a deepe and due consideration with themselves, what sinne is it (for it is surely sinne) that hindereth them, and whatsoever is found amisse, be it sloth, carelessness, worldliness, distrust, fleshly lust, uncharitablenesse, &c. let it be heartily acknowledged, bewailed, and renounced, and their former faith recovered, by laying sure hold on the mercy of God in Jesus Christ. And this preparation shall bee unto them

Mat. 5. 23.

Lu 22. 15

If unprepared, what helpe.

a most excellent helpe to the Lading of a godly life, *Prov. 28.*

I 2.14.

Q. How must wee behave our selves in the very act of receiving?

Now to re=
ceive with
joy.

Pro. 9. 3, 2.
3. 4.

John 6. 35.

1 Cor. 11. 20.

A. Wee must labour to find our hearts enlarged, cheared, comforted and refreshed with spirituall joy: first, in respect of our master of the feast, which is God the Father, Sonne, and holy Ghost, who biddeth us welcome and bee merry, and that not hollowly (as men sometimes do, *Pro. 23. 7.*) but heartily. Secondly, in respect of the matter of the feast, which is the Sonne of God, the bread of life, the hidden Manna that came downe from heaven; finally, the most costly, delicate food in the whole world. Thirdly, in respect of the fruit and benefit thereof, which is the renewing of a lively remembrance of the rich mercy and love of God, and of

the

The most gracious and glorious works of our redemption, justification, sanctification, and glorification. Fourthly, in respect of the perpetuity, a benefit which hath no companion, even a continual feast. All which will make us breake out with the Bride in the Song of Solomon, not onely praying but praysing God, and saying, (O Lord) *Thou hast stayed and revived me with wine, thou hast refreshed me with thy apples,* Cant. 2.4. Yea, thy love (O Lord) is sweeter and better than wine, Cant. 2.1. And with the Apostle Paul, *O the deepnesse of the riches of the wisdome and knowledge* (and especially of the love and mercy, Psal. 130.) of God ! Rom. 11.23. And with David, *What shall I render the Lord for all his benefites to me?* Psal. 116.12.

Q. What must we do after we have received?

A. As hee that is well refre-

What to
do w^t n
w^t have re-
ceived.

sined with wholesome meat and drinke, must neither be idle nor ill occupied, but give hearty thankes to God, and buckle himselfe to some honest labour and lawfull businesse ; so he that is refreshed and strengthened with such dainties as these, must give God humble and hearty thankes, gird up the loynes of his minde, and be notably heartened and carried on to a fervent desire of everygood work.

For if the rebellious Israclites were made so strong by their idolatrous banquet, (every bit whereof was as poyson to their soules,) that they presently rose up to play, dance, and sing before the dead Calfe which themselves had made, Exod. 32. 6. How much more should all true Christians bee made strong and lively by this spirituall banquet, to serve and glorifie the living God? Therefore doubtlesse whosoever doth thus use to receive

cause the Lords Supper; shall
find it a sweet and blessed helpe
to the leading of a godly life.

CHAP. III.

QV) Hat helpe is there
in publike prayer
to the furtherance of true godli-
ness?

If we come with reu-
rence and feeling of our owne
wants, with an earnest desire
and confidence to obtaine the
things we pray for, and that in
true repentance and brotherly
lieue, we shall reape the fruit of
our prayers accordingly: for if
euery teuerall belieuer haue a
promise to be heard in whatso-
ever hee shall aske according to
the will of God, euen when he
prayeth apart by himself, or pri-
vatly in his family, or with a few
how can it bee, but that when a
faichfull man doth emptie his

Benefit of
publike
prayer.
Psal. 66. 18

Mat. 7. 7, 8

heart, by confessing his sinnes, and lifting up his spirit together with the Minister, and the rest of the godly in the publike assembly in praying & praysing God, and with heart and voyce saying *Amen*: how can it be (I say) but that such a one shall obtaine his request at Gods hand, and so afterwards finde himselfe more strengthened in faith, and more cheerfully bent to every good worke ? 2 Cor. 1.11.

Q. What then is the reason that so few reape fruite by publike prayer ?

A. The reason is, because they do not joyne in spirit, with the Minister and the rest of the faifthfull assembled together, neither doe they (according to the phrase of Paul in the place quoted before, 2 Cor. 1.11) boar together in prayer ; which proceedeth commonly from carelessness, deadnesse of hart, wandering of the mind and thoughts about

Why some
professe not
by publike
prayer.

about other matters, and from a conceit (especially if the prayers be set and stinted) that they are neither availeable, nor yet warrantable by the word of God.

Q. Are private helpeſ neceſſary?

A. Very necessary: first, as it is not sufficient for the body to be fed now and then, as once or twice in the weeke, at some publike feaste, and ſolemne banquet, except it have alio ſome ordinary dyet, for the daily reſtreſhing at home; ſo it standeth with the ſoule, which will not be ſufficiently ſustained by the publike exerciſes in the Churche, if private daties bee neglected in the houſe. Secondly, expe‐rience proyeth, that the publike meaneſ cannot alwayes be had, through want whereof the ſoule would bee famished, and pine away, if supply were not made by private exerciſes. Thirdly, God requireth the

Necelleſie
of priuate
helpeſ.

2 Sa. 6. 1.
2 Chr. 13. 3.

the one as welas the other, Mat 6 &c; and therfore the one must be performed as well as the other Fourthly, experience teacheth, that neglect of the priuate, causeth the multitude to reape little or no profit at all be the publike. Fiftly, the Saints of God haue in all ages vsed both; wherefore wee hauing such a cloud of witnesses, must doe the like.

CHAR. V.

Q **V** **V**hat is watchfulnesse, the first priuate helpe?

A. Watchfulness is a continuall & carefull obseruing and marking of our owne hearts, that is, thoughts, purposes, affections, desires, ioyes, sorrowes, hopes, feares; and the very regarding, and diligent looking to all our waies, speech and deeds, euen to every thing we take.

Watchfulness.

take in hand, that the same may be pleasing and acceptable vnto God, being directed and performed according to the rule of his blessed word, *Proverb. 4. 23. Psalme. 29. 1.* and the *119. 9.* which dutie is the rather to bee executed, because it is as it were an eye to ouer-see and to direct all other duties both of pietie and mercy.

Q. Wherefore else must this watchfulnesse be vsed?

A. For divers reasons, first, God doth require it, not onely of the minister in his place, but alſo of all Christians, *2 Tim. 4. 5. Heb. 3. 12.* Secondly, Satan watcheth for our destruction, therefore wee (ioyning soberitie with it) must watch for our owne safetie and preseruation, *1 Pet. 5. 8.* Thirdly, except wee watch and pray, we ſhall fall into temptation, for the euill luſts wherewith we be full fraught, will carry vs headlong vnto sundry

Reasons
why to
watch
Mar. 13. 37

sundry iniquities, Mat. 26.31. Fourthly, the time of Christ's comming to judgement, as well particular as generall, is vnde knowne and uncertaine, Mat. 24.42. Marke 13. 35, 36, 37: therefore watchfulness is necessary. Fifthly, a watchfull heart as it requireth, so it causeth and procureth a waking and watchfull head, Psalm. 119. 62. Sixthly, if we be not watchfull over our hearts and wayes, one croesse w^t other will come upon us, and make many blessings unsavoury and bitter unto us, 1 King. 1. 49. Dan. 5. 5. Seventhly, the Saints of God have used it in all ages, as David maketh protestation of his owne practice, Psalme 39. 1. and in another place (as privy to his owne infirmitie) hee craveth the helpe of God to watch with him, and for him, Psalm. 141. 3.

Q. But dost not be that watchest best, sleepe sometimes?

A. Yes,

A. Yea verily, as the examples of Gods Saints doe evidently shew, Gen. 9. 21. & 19. 37. 2 Sa. 21, &c. and the parable of the ten Virgins doth shadow out; for all of them, as well the wise as the foolish slumbered & slept, Mat. 25. 5. and the experience of the most religious and zealous Christians that live in any age of the world, doth plainly confirme and prove the same.

Q. What then is the difference betweene them that watch, and them that watch not?

A. The difference is great and manifest: for they that bee strangers to this vertue of watchfulness, must looke to fal, both more often and more dangerously than the other doe, and to finde many wounds in their soules which the other escape; and to want many comforts in their lives, that the other enjoy. Hence it is, that some are (with Nebat, 1 Sa. 25. 10.) so stoward and

The godly
sometime
sleeps.

Difference
between
watchfull
& slothfull

and churkis, that they are not fit
to be spoken to, to others with
Gaberz (2. King. 120.) so hollow
and vnfathfull, that they are not
to be trusted any further, y than
they may bee seene and looked
upon.

*Q. About what chiefly are
we to watch?*

*About what
we must
watch.*

Iob 24.15.

A. Not about obseruing
mans traditions, or taking oport-
tunity to revenge our selues, as
Cain, Iacob, Absalom; and others
have done, Gen. 4.3. 1 Sam. 20.14;
or to procure profit, preferment
and pleasure to our selues, as it is
said in the booke of *Iob*, that the
eye of the adulterer watcheth
for the twilight; for this kind
of watchfulness every naturall
man is to prone unto: but wee
must watch, how by all meanes
we may glorifie God, and auoid
sinne; especially we must watch
against the corruption and infir-
mitie which most annoyeth vs;
as in the siege of a city, where a
breach

breach is made, or where the wall is weakest, and the enemy most likely to prevaile, there the inhabitants (if they be wise and well advised) will make the greatest opposition and resistance. Many may thinke this too strict, that their hearts may not range where they list, nor their delights be fastened where they please, but that all powers of their minds, and members of their bodies, must be held within compasse. But to thole who are acquainted with it, and see what safe peace and true joy it bringeth to their life, it is no tedious bondage, but a spirituall and heavenly liberty.

C H A P. VI.

Q. **VV**Hat is Meditation,
the second private
helpe to a godly life?

A. Meditation (being the
com-

What me-
ditation is.

companions of watchfulness, and sister of prayer,) is nothing else, but a deepe and earnest musing upon some point of Christian instruction, to the leading us forward towards the kingdom of heaven, and serving for our daily strengthning against the flesh, the world, and the Devill : or (as others define it to the same effect,) meditation is a stedfast and earnest bending of the minde upon some spirituall and heavenly matter, discoufing thereof with our selues, till we bring the same to some profitable issue, both for the setting of our iudgements, and for the bettring of our hearts and lives; the very life of meditation being application, and a laying home to the conscience the point we thinke upon.

Q. How doe prayer and meditation differ?

A. Very little, and that so, as they goe always hand in hand,

and

*How it differs from
prayer.*

and cannot bee separated one from another, no more than two twins which live and dye together : onely in prayer we confer (as it were) and talke more directly with God by petition & thanksgiving ; in meditation we talke and conferre more directly and properly with our selues, and with our owne soules.

Psal 42.5.
11

*Q. What be the sorts and kinds
of divine Meditation ?*

A. It is fitly divided (by some) into two sorts ; whereof the first may be called extemporal, occasionall, or sudden, being occasioned by such things, as by the providence of God doe offer themselves to our sentes, eyes, ears, &c. as wee goe about the duties of our callings, or be exercised in some honest and lawfull recreation, for the continuance of our health, and comfort of our life ; wherein as we must not lightly let slip such matters of good use, as will be often offered

Two sorts
of medita-
tions.

ferrred unto us, and defraud our selves and others of the benefit thereof; so we must not fix our minds too earnestly upon them, lest we offend others, and neglect some necessary duty of our owne.

Q. Be there any examples here-of in Scripture?

Examples
of extemp-
rall medi-
ation.

A. There be divers: Nehemias hearing of the affliction of his brethren, and of the ruine of Ierusalem, entred into a deep & earnest consideration of Gods judgements, and of the causes thereof, which were the sinnes of the people; that thereby hee might bee more fit to humble himselfe in prayer and fasting before the Lord, Neh. 1. 2, &c. When Peter came to him selfe, and knew where hee was, and from what he was delivered, & by whom, then hee began with all thank fulnesse to muse of the great danger he had escap'd, & of the author and instrument of his

his deliuernce, *Act. 12. 11.*
Paul beholding the superstitious
of the Athenians, and finding
one Altar, which was dedicated
to the vnknowne God, *Act. 17*
23. began to pittie the blind-
nesse and ignorance of the peo-
ple, and to meditate how hee
might take occasion from that
inscription to win them to God.
But examples are infinite; for as
the word of God is a rich store-
house, so the world is a stage
furnished with all variety; and
a godly mind will make some
good vse of euery word and
worke of God, and of euery
thing it seeth and heareth, whe-
ther it be good or bad.

*Q. What is the other kind of
meditation?*

A. The second sort of me-
ditation may be called set, so-
lemne or deliberate, when pur-
posely wee separat our selues
from company, and goe apart
to performe his exercise more
throughly,

*What set
Meditation
is, and the
kinds ther-
of.*

Gen. 24.
36.
Act. 10.9.

All men
bound to
this extem-
poral medi-
tation.

No man ex-
empted fro
m meditation
at some
times.

throughly; making choice of such matter, time, place, and other circumstances as the most requisite thereunto.

Q. Who are bound to use this exercise?

A. This exercise doth appertaine to all persons professing Christianity, and howsoever all men have not equall education, learning, strength of memory, staidnesse of minde, sharpnesse of wit and iuention, variety of reading, opportunity of time and place, &c. yet no man is to be exempted from it, especially from the kind of meditation, which is termed extemporal or sudden, whereunto the sundry occasions dayly offered by the prouidence of God, doe so often call and invite euery Christian.

Q. Are any men exempted from the second sort?

A. No: for there is none so imployed, or tied by any seruice or duty to man, but that he may finde

find some time either by day or night to confer and talke with his own soule in the presence of God, especially vpon the Sabbath day : wherein the poorest Artifice and most painefull ploughman, prisoner and gally-slave, must put apart some time; if not to heare & pray publikly (from which he is restrained,) yet to behold, muse, and meditate with himselfe, both of the word & works of God. Wherefore the Monks and Friars cannot be iustified, who by ingrossing this exercise, as particular to themselves, vanished away (as Job said, to his friends) in vanitie; and thinking themselves the wisest men in the world, became the most vnsavourie fooles of all others ; and the rather, because putting asunder the things which God hath ioyned together (that is, holy meditation & diligent labour in some lawfull and profitable function,) they

hro-

Job 27. 12

Rom. i. 21.

Matter and
subject of
meditation
chiefly
Gods word.

provoked the justice of God to curse their immoderate contemplation, and to give them over either into most diuellish doting of their braine, or else into most dishonourable affections of their hearts.

Q. What ought to bee the matter or subject of our meditation?

A. Gods word, or some part thereof, touching his nature and attributes; as his eternity, power, wisedome, justice mercy, especially towards vs and ours, also his workes, as his decree of Predestination, and the execution thereof in the creation and gouernment of the world, especially in governing the fall of mankinde, and restoring of his elect & chosen ones, with their preseruation, redemption, vocation, iustification, sanctification and glorification: likewise our owne wildnesse and sinfullnesse both in generall and particular; also our manifold wants and infirmities.

firmities, our mortality and daily dangers, with the mutability of all things in the world; the great and sundry privileges which we enjoy daily through the inestimable kindnesse of God in Iesus Christ; the sundry afflictions and troubles of this life, and how we may best beare them, and goe through with them, to the glory of God and our owne spirituall good. In generall, the matter of our musing must bee chiefly the Word of God; for, *Blessed is the man, who hath not walkt in the counsell of the wicked, nor stood in the way of sinners, nor sate in the chaire of scorneres; but hath his delight fixt in the Law of the Lord, and doth meditate therin day & night,* Psa.

i. 1,2. Yea, thrice happy is he, who from the truth of his heart can say with David, *I have made thy statutes my song and my meditation in the dayes of my pilgrimage,* Psal 119 54.

Mens wri-
ngs.

Q. What say you to the writings of men?

A. There is no learned and godly writer, but that many holy meditations may be gathered out of his writings, and namely (to speake of our owne countrymen, and of such as haue written lately) out of the writings of Master Bradford, Master Greenham, and the Authour of this booke, chiefly in the sixth chapter touching meditation, especially thofe twentie which he sets downe, 256.

Q. What obseruations are those?

I.
Twenty
profitable
obseruations
and points
to meditate
upon

2.
Prou. 4:23.
Eph 5:10

3
1 The. 5:17

A. These that follow: first, whether we keepe a narrow watch ouer our hearts, words and deeds continually; secondly, whether with all care we redeeme the time heretofore lost, and prouide that no time hereafter be idly, carelefly, and unprofitably spent; thirdly, whether once in the day (at least) priuate

private prayer and meditation
be used: fourthly, whether wee
have had care to do, and receive
good in company: fifthly, whe-
ther our family bee with dili-
gence & due regard instructed,
watched over, and governed:
sixthly, whether we have not be-
stowed more time & care about
our earthly pleasures, & worldly
profits than we needed; seventhly,
whether we haue stirred vp
our selues and others to libera-
lity towards God his Saints, es-
pecially suffering for well-do-
ing; eighthly, whether wee haue
not giuen too much bridle to
wandering thoughts, and carnal
affections; ninthly, whether
we haue prepared our selues to
beare the crosse, whensocuer
and howsoeuer it should please
God to exercise vs: tenthly, whe-
ther we haue not bestowed
some time not onely in mour-
ning for our owne sins, but also
for the sinnes of the tyme, and

4

5

6

7

8

*manner and
subject of
meditation.*

9

10

11

age wherin we live: eleventhly, whether wee have looked daily (with longing) for the comming of our Lord Iesus Christ, for our full deliverance out of this vale of sinne and misery: twelfthly,

12

whether we have sought (as our necessity hath required) the acquaintance of some honest, godly and faithfull person, with whom we might conferre and open our hearts to the quickning up of Gods graces in us:

13

thirteenthly, whether we have observed the vanity of all earthly things, the rather to contem them, and to long after heauen; & whether we haue marked the mortality, and deaths of other men, and thought often and earnestly of our owne: fourteenthly,

14

whether we have read somewhat daily (when with any conuenience wee could) out of the holy Scriptures, for the further increase of our knowledge and conscience:fiftcently, whether

15

we have renewed our covenant
with God to strive against sinne,
especially against those sins and
corruptions of our owne hearts
& lives, whereby we have most
dishonoured the Lord: sixteenthly,
whether wee have marked
how sinne dyeth; and is weake-
ned in us, and keepe our selves
from returning to our old sinnes
wisely avoyding all occasions
that might lead us thereto : se-
uenteenthly, whether we have
not lost our first love and liking
of Gods word, and all the holy
exercises of religio: eighteenthly,
whether wee haue bin often
occupied in musing on Gods
benefits and workes, to sound
forth his praises for the same :
nineteenthly, whether we have
sought to cherish our faith, by
taking comfort and delight in
the great benefit of our redemp-
tion by Iesus Christ: twentiethly,
whether wee haue not made
the holy exercises of religion &

16

17

18

19

20

O 3. practise

practice of repentance; matters of course and custome rather than of conscience.

Q. Seeing this duty is necessary, and wee have so plentifull matter to meditate upon; what is it, that keepes so many from the performance of this dutie?

A. There be diuers lets and impediments, whereof some do keep men that they vse not this exercise at all; others doe cause them to vse the same, without any fruit and sound profit, performing it slightly and negligently, making it an idle ceremony, or a matter of course and custome, contrarie to the twentieth rule set downe before.

Q. What be those lets?

A. One is a deadly custome of ranging after vaine, fond, and deceiuible thoughts, delights, and dreames of things either vnpertinent or vnprofitable, and oftentimes impossible, being such as neuert were, neither are

or

Lets and
impedi-
ments.

The first let
vaine
thoughts.

or euer shal be; or else flatly wicked, pernicious and hurtfull; for the heart of man is exceeding deceitfull, slippery, fickle, wandering & wicked infinite wayes; besides that the subtil and malicious fowler, even Satan that old Serpent, doth set his snares so thicke in our way that it is very hard for vs to passe through them, without being intangled. Hence it is, that our hearts are not at our command, to attend vpon God ~~so~~ partly in meditation and prayer; and when we haue once giuen them scope to range at their pleasure, all the day long (whereas there should not be in vs an euill heart at any time, *Heb. 3. 12.*) we cannot call them backe and weane them from such idle rouings, when we would. To this impediment may be referred worldly cares and pleasures, which we must lay aside, as *Abel* did his shooes, *Ezad. 3.* when we come into the

Ier. 17. 9, &c.

Io. 1. 1.
1 Tim 6. 9

presence of God : for as a bird, whose wings are limed, is not able to take her flight on height ; so the man, whose mind is intangled with worldly cares, and earthly delights, is not able by holy meditation to soare up to heaven.

Q. What is the maine impediment?

A. The maine impediment and hinderance of this (as of all other holy duties) is a nourishing of some other sinne, or more unrepented of ; which dimmeth and dazeleth the eyes of the mind, that it cannot behold spirituall things any more, than the Owle can behold the light : and as a blacke cloth can take no other dye, so an impenitent heart is uncapable of the duty of diuinie meditation.

Q. How is this impediment to be removed?

A. This impediment can never be removed, till our hearts be

The second
ter is impes-
sarily,

How the se-
cond ter is
removed.

be purged by humble and vnfained repentance, by such means and in such sort and manner, as hath beeene declared at large in the second booke of this Treatise. Wherfore as they that wil keepe any precious liquor, wil see that their vessels bee very cleane; so they that will entertaine holy thoughts and desires must giue all diligence to keepe their hearts pure and vndefiled.

Pto. 4:23

Q. What other lets are there?

The third
let, incon-
stancy.

A. Another speciall let is inconstancy, the remedy whereof is, to labour to bee constant, and (if it be possible) to let no day passe without some line of meditation, couragiously breaking through all impediments, which course in time will make this exercise not onely possible, but also easie and pleasant for vs to performe; whereas deferring and omitting (besides the losse of time) doth breed in vs an vicer indisposition and vnsit-

O5: nesc

Eph. 5. 16.

nesse to all good things. Let vs therefore set apart the fittest time for this exercise; especially vpon the Sabbath, when spirituall idlenesse is as ill or worse than bodily labour; and to keepe it constantly; not giuing ouer when we haue once begun, till we find that it hath done our hearts some good. For what will it availe vs to knocke at the doore of our hearts, if we depart before we haue answere?

Q. May not a man spend too much time in private meditation?

To much
time may be
spent in
meditation.

A. Yes no doubt, and many doe; who are so addicted to their owne private deuotions, that they neglect other duties of Christianity, and of their particular callings. Besides (as was said before) the neglect of such duties, and separating of those things which God hath ioyned together, doth not enlighten and

and quicken the minde, but rather (by the iust judgement of God) doth blinde and dull the same. Hence it procedeth, that the ancient Monkes mingling bodily labour with meditation, proved excellent: whereas the Popish Monks mured vp in their Cloisters, and exempted from bodily labour, proued the most noyseome Caterpillers in the world. Wherefore we must so chuse out times for the performance of this exercise, that God be not dishonoured nor our brethren wronged by the neglect of other dutes.

Mat. 22. 21

Q. Betwix any other impediment?

A. Yes: for many are hindered and kept backe from this duty by want of matter; so barren are their hearts, and so emptry are their heads, notwithstanding the great variety of matter, which the word and works of God, and the due consideracion

Three other
lets.

1. Want of
matter.

2. Time.

3. Place.

tion of their owne estate might minister unto them. Againe, sometimes, men are hindred through want of convenient time or leasure, or for want of fit and convenient place.

Q. What are the remedies against these lets?

A. They that are hindred for want of matter, must be waile and lament the barrennes of their owne hearts; and enforce themselves to read and heare the Word, and to marke and obserue the works of God with greater conscience, diligence, and attention, then they haue done in former times.

Q. What must they doe that want a fit place?

A. Though all men cannot bee fitted as they desire, for secrecy and solitariness, to withdraw themselves from company and noyse; yet there is no man that hath an unstained deede to performe this duty,

How to help
the want of
matter.

How to help
the want of
place.

he may find some place to doe it in, either in the field with Isa-
iah, Gen. 24. 30. or in the house
with David, Dan. 6. 10. or at the
least (if hee be hindered all the
day long) in his bed with Da-
vid, Psal. 6. and 16. and 119.

Q. What is the fittest time for
meditation? A. No person is exempted
from this duty; so no time
but may fitly serue for the per-
formance thereof, an especially
that kinde of meditation which
is called extemporall; which no
company or employment can
hinder vs from; but rather mini-
ster occasion thereof unto vs; the
cold of winter, the heat of Sum-
mer, the sweetnes of the Spring,
the fruitfulness of the Harvest.
doe praise the Lord, that is, min-
ister plentifull occasions to vs
to praise him. No moneth in the
yeare, no weeke in the moneth,
nor day in the weeke, nor houre
in the day, which doth not af-
ford

How to re-
deeme the
time for
meditation.

foord vs some profitable matter
to meditate; yet the fittest day
in the Wheele is the Lords
day, which we are to consecrate
wholly to him. As for the fittest
houre in the Day, a mans owne
experience must instruct him;
and his occasions direct him;
whether to take the golden
houres of the Morning, when
being awakned and refreshed
by a sweet sleepe and quiet rest,
he shall finde himselfe free and
fit to meditate vpon some hea-
vily matter, as Iacob did, Gen.
28. 16. Or the Evening, when
hee hath ended his labours,
which was the time that Iacob
tooke, Gen. 24. 63. or the midst
of the day, which was Peters
time, Act. 10. David and Dani-
el did three times a day to pray
and meditate, Psal. 55. Dan. 6.
The most free and quiet times
(or if a man be wakefull, which
every one ought to strive vnto)
are the night and morning,
which

which were the times appre-
ned among the heathen, who
for the better imprinting of any
thing in the memory, giue this
counsell (which common expe-
rience doth confrme,) to thinke
seriously vpon it in the euening
before they sleepe, and to call it
to minde againe in the morning
when they wake.

Q. What shoulde vs to be
so carefull to take time for this
dutie?

A- Because we are so ear-
nestly exhorted by the Apostle
to redeeme the time ; that is, to
take the opportunity , and lay
hold upon all occasions where-
by we may glorifie God, or doe
good to others, and to our owne
soules ; and the speciall spurre to
prouoke us to make choyce of,
and constantly to keepe some
time to the performance of this
dutie , and to breake through
the former lets and impedi-
ments, and others that may bee
alleged.

¶ By wee
ought to re-
deeme the
time.

alledged, is the due consideration of the fruits & effects of this holy duty carefully performed.

Q. What are the fruits, effects and benefits of meditation?

Fruits and
benefits of
meditation

1.

2.

3

4

A. They are manifold, for it calleth our minds out of the world to mourning or mirth ; to complaint, prayer ; rejoycing and thanksgiving in the presence of God. It drieth fleshy and bad humours, of worldliness and earthly mindednesse. It quickens and awakes the dull and drowsie heart, that is readie to bee sleeping in sinne. There is no priuate helpe so auailable to gage and sift, weed and purge, and (as it were) to hunt and ferret out of our hearts swarines of wicked and vnsavourie thoughts & lusts ; which otherwise will not onely lodge and dwel, but also rule & reigne in them, and so entertaine and hold fast heauenly thoughts, which otherwise will runne out

of our riven heads, as liquor out of a rotten vefell. It is as oyntments to soften our hard hearts, and to perfume and to sweeten the bitternesse of our lives, in all inward and outward troubles. It is a soveraigne preservative against the lugred baits of worldly pleasures and commodities, that they become not poyson unto us. It puts life and spirit, strength & vertue into all other exercises of religion, and parts of Gods worship. And where-as we are charged to have our conversation in heaven, *Philip.* 3.20. (which is had especially by holy meditation;) men doe lose the greatest part of their sweet and happy being here, that doe not use it.

Q. What odds is there between them that use this exercise, and them that doe not?

A. Even as much as is betwixt a yoang scholler that can onely fay his part, and patter ouer

Prebemi-
nence of
them that
meditate.

uer his rule by root, and betwixt a learned Schoole-master that by long practice and experience hath the vse thereof; or as there is betwixt a cunning Artificer that can make his owne worke, and an ignorant shop-keeper, that only fels the same; for though the shop-keeper haue often more profit, yet the other deserueth more praise; & may haue more peace by the small gaine he getteth by the la-bour of his owne hands, than the other by the great commodity which he reapeth, onely by the words of his lips. And as none can say, that it is his owne worke which his owne hands haue not made; so none can count any point of Divinity his owne, which he hath not by the meditation of his owne heart made to be so.

Q What then is it, that doth keeps so many from the practice of this duty being so divine, necessary
and

and profitabled. *In mōtō om̄ē s̄c̄d̄*
A. Many are dispeuraged
from entring vpon it ; or if they
enter vpon it, from proceeding
in it, at least with that cheareful-
nesse that they ought and that
they desire to doe , for want of
some good direction and order
of proceeding , when they en-
deour to goe about it.

Q. What is the best direction
to leade them along to a fruitfull
and chearfull performance of this
holy exercise.

A. First , they must haue a
care to make a good entrance
vnto it by some short, yet pithy
and earnest prayer vnto God, to
guide and direct them therein
by the gracious assistance of his
holy Spirit, without which they
shall beat their braine to no pur-
pose.

Q. What must be the matter
and forme of this prayer?

A. This : or such like : O
Lord, sith it hath pleased thee to
give

The seventh
and last let-
ter
want of
good direc-
tion.

Entrance
by prayer.

Patterne of
prayer.

giue me a mind ready and desirous to performe this holy duty (for which I humbly thankē thy heauenly Majestē,) I beseech thee by thy holy Spirit to assist mee therein; that I may bring the same to a profitable and comfortable issue. Thou hast charged mee O Lord to seeke thy face, that is, thy blessed and holy presence: let my soule answer and say with thy faithfull servant, Lord I will seeke thy face, *Psalme 27.8.* O cause the light of thy face to shine upon me, enlighten my understanding, strengthen my memory, and sanctifie my will and affections; withhold my ranging and truant-like heart from all trifling fancies, deceitfull dreames, vaine hopes, carnall feares, and worldly cares, wherewithal it is naturally and customarily intangled and inthrallēd: keepe it unto thy selfe, and to thy lawes, that it may whole-

wholly delight and solace it self
in thee : and grant that this point
that I now goe about to think
upon, may bee so settled in my
memory, & rooted in my heart,
that I may reapē the fruit there-
of all my life long, to thy glory,
and my owne comfort and sal-
vation through Iesus Christ.

*Q. When you have made this
entrance by prayer, what is then
next to be done?*

A. Wee are then to goe in
hand with the point, which for
that time we have propounded
unto our selves to think upon,
being some such matter as hath
been mentioned before. And for
the helping of our judgement,
understanding, invention and
memory, we are to call to mind
(so far as possible we can.) what
the holy Ghost saith in the
Scriptures of that thing which
wee meditate upon, keeping
therein that course, which the
places of naturall and artificiall
reacion,

The fift
meaneſt
to
furniſh our
meditation
upon any
ſubiect, is, a
calling to
mind ſuch
textes of
Scripture as
concerne
that point.

reason, especially as they are set downe by Peter Ramus in his Legicke, do lead vs vnto.

Q. What are those?

Helpes by
Logicke.

A. First, we are to consider the definition or description of the point we take in hand, what it is. Secondly, we are to looke to the distribution of it, and consider what be the sorts, kinds, or parts thereof. Thirdly, we are to weigh the causes of it, especially the efficient and finall causes, which in most things that wee shall meditate vpon will appeare to bee most pregnant and profitable. Fourthly, we must weigh the fruits and effects that it bringeth forth. Fiftly, we are to marke the subiect wherein it is, or about which it is occupied. Sixtly, we must call to mind the qualities or properties adioyned or cleauing vnto it; where it is to bee remembred, that oftentimes in common practice those three,

that

that is to say, the small cause, the fruit or effect, and the vse or property of a thing are often confonnded. Seuenthly, we must carefully obserue, what things be either differing from it, or else opposite and contrary vnto it. Eightly, we are diligently to marke what it is like vnto, or to what it is vnlike; and whereunto it may be compared, either in the quantity, that is, in the greatnessse or smalnesse, or in the quality thereof.

Q. What say you to the testimonies of the holy Scripture?

A. I say (in effect) as before, that in this case they are all in all; for though humane testimonies are counted weake and infirme of themselues, because euery man is a lier; yet the testimonies of Scripture truly alleaged, being the voice and Oracle of God himselfe who cannot lye, are arguments of greatest force in matter of Diuinitie, and

9 Testimo-
nies of
Scripture.

2 Tim. 3.
16, 17.

How the
places of
Logick may
be an helpe.

and are sufficient of themselves in a competent measure, without any other learning, to furnish a godly minde with most profitable and holy meditations.

Q. How may these places of Logicke be an helpe to us?

A. By leading us along in our discourse with more ease and facility, and furnishing us more readily with some profitable matter, touching the point which we meditate upon : even as the markes set up in the high way, to direct a traveller in his intended journey. Yet we must not be curious and scrupulous herein, for that would distract the mind, and draw us too much from the right end of this holy exercise ; which is not to practise Logicke, but to exercize religion, and to kindle piety and devotion. Besides, every place of invention will not afford matter to furnish all points that

we

we shall haue occasion to meditate vpon. And therefore it shall bee our wisedome to take such places onely, as are most pregnant and ready at hand, and doe most easily offer themselves to our minds, and to let the other passe.

Q. What if men haue no skill at all in the art of Logicke?

A. Yet the very light of nature and reason, (whereof Logicke is nothing else but an image and observation) will receive helpe by thinking vpon the severall heads before named, being so familiar to the nature of man. If not, then let them onely content themselves with this course, which was first mentioned, to gather together and call to minde, in such order as they can, all the most pregnant testimonies and examples of holy Scripture, as they bee able to remember touching the poynt, which they bend

*VVhat they
ought to doe
that haue
no Logicke.*

their minde to muse vpon ; and they shall not faile (by the bletsing of God) to finde profitable matter to furnish themselues withall, in this exercise of Meditation.

Q. How make you this plaine by some example ?

A. Thus : Suppose sinne to be the subiect or matter of our meditation , then having made our prayer as before , let vs proceed in this manner ; What thing is this sinne , O my soule , that doth so besot thee ; or what manner of thing may it be , wherwith thou art so delighted , or rather bewitched ? and how doth the holy Ghost in the Scriptures define it and set it forth ? who are sinnes , but they that rebell against God , and against his holy will revealed in his word ? and what other thing is sinne , but a breach and transgression of the Law of God I Joh. 3.4. a turning out of the

*An exams
ple.*

*I. Definis
tio n.*

way

way of life, as the phrase of the old Testament doth import, and a wavering from the right mark and end, as the word vied in the new Testament doth signifie, which is the glory of God, and thy owne saluation? This cursed thing called *Sinne*, is not of one sort or kinde; it is a monster of many heads, and (as it were) a beast of many hornes. It is both originall, bred and borne with vs; and actuall, springing out of vs from that venomous root of our originall corruption. Againe, it is either inward lurking and boylng in the heart, or outward, shewing it selfe in the life & conuersation: sometimes it onely inhabiteh and dwelleth in vs, and ofttimes it doth reigne and ouer-rule vs, sometimes it is but an errour and infirmitie, and sometimes it is a wilfull and presumtious euill, *Psalme 19. 11, 12.* Sometime it pardonable, by the free gracie

= Distribu-
tion.

and mercy of God, to them that truly beleeve and repent ; and sometime it is utterly unpardonable and never to be forgiven, boing such, as it is impossible that the committers thereof should bee renued by repentence, *Mat. 12. Heb. 6.* Sometimes it rusheth immediately & directly against God, and sometimes it reacheth more properly to the hurt of our neighbour. But who is able to reckon up all the branches of this most bitter and venomous tree? Wherefore (to looke more nearely into it) whence proceedeth this deadly poysen? what may be the caute whereof it commeth, and the fountaine from whence it springeth? Surely, my soule, it is ouen thy selfe, thou art the root that bringeth forth all this bitternes, thou art the fountaine from whence all this deadly venome doth arise! For every man is tempted to sinne, and hee is drawne

2. Cause ef.
ficient.

Gen. 6.5

drawne away of his owne concupiscence and enticed. Beware therefore, O rebellious soule, that thou lay not the blame upon the Lord, neither make him the Authour of thy sin : for thou (O God) as thou canst not bee tempted to euill thy selfe, so thou temptest no man to commit sinne, being a thing which thou so straightly forbiddest to all, and so severely threatnest in whomsoever it is found, and for which thou so grievously plaguest the wicked, and so sharply correctest thine owne children, *Jam. 1.13, 14. Heb. 12. 7, 8.* Thou (O Lord) art holiness it selfe, and the fountaine there-of, and there is none eternally and unchangeably good, but thou alone, *Mat. 19. 17.* Thou madest man good at the beginning, but hee fought many inventions : so all the imaginations and thoughts of his heart become onely evill continually,

Eccle. 7.13

Gen. 3. 1

4 The finall
cause, or the
end or fruit
of sinne.

or euery day, Sabbath day & all,
Gen. 6. 5. True it is indeed that
the detuill that old Dragon, using
the subtil Serpent for his instru-
ment, did offer the first occasion
of sinning, whereby he became
an exterrnall cause of sinne, and is
called a murtherer from the be-
ginning, and the author and fa-
ther of all deceit, *Iob. 8. 44.* yet
man had power to haue resisted
him if he would, which he not
doing, became the true and pro-
per efficient cause of corrupting
himselfe and all his posterity;
who likewise by meanes of the
poyson derived from his loynes,
became also the proper and im-
mediate cause of their own sins.
Marke we! then, O my soule, the
root of this euill, & further con-
sider what unfauory and cursed
fruit it bringeth forth; surely
even such as it selte is: for such
as the tree is, such are the fruits:
as is the root, so are the bran-
ches: a poysoned fountaine
casteth

casteth forth no wholesome
streames, *Iam. 3.11.* & who can
bring (as the Wise-man saith)
a cleane thing out of filthinesse?
Surely there is not one, but on-
ely hee who is holiness it selfe,
Job 14.4. And without all con-
trouersie, the reward and wages
of sinne is death, and that not
onely temporall and bodily,
which is a separation of the bo-
dy from the soule for a season;
but also spirituall and eternall
both of soule and body, from
God, which is a separation for
ever and ever. Is any good thing
with-held from us? let vs thanke
our sinne for it: is any plague
or punishment laid vpon vs? Be
sure that sinne is the cause, or at
the least, (euen in the dearest
children of God) the occasion
of it. Is any good mercy or bles-
sing of God made of no force,
or euen turned to a curse to us?
we may be sure that it is by rea-
son of our sinne. For as the Pro-

phet saith, Behold the Lords hand is not shortened that it cannot save, nor his eare heavy that it cannot heare; but our iniquities separate betwixt vs and our God, and our sinnes doe hide his face from us that he wil not heare, Isa. 59 1,2. Finally, as Job saith, Misery springeth not forth out of the dust, neither doth affliction spring out of the earth; but man is borne to labour as the sparkles flie upward, Job 5.6.7. As if he shoulde say, man is as prone by nature to sinne against God, and consequently to pull Gods iudgements vpon himselfe, as the fire (which is a light element) is naturally prone to ascend and mount aloft. And to the end that thou (my soule) mayest see, vpon what an vgly Monster thou hast set thy delight, doest dote vpon, and art bewitched; withall consider how faire and amiable piety and vertue are: for as they make a man louely and

Eccl. 8. 1.

and honourable, so sin maketh him loathsome and contemptible. The feare of God (saith Solomon) makes the face of a man to shine and be beautifull; but impiety and prophanenesse doe deface and disfigure the image of God in him, and cause both God and all good men to loath and detest him as a polluted and a filthy thing. Fauour (saith the same wise man) is deceitfull, & beauty is vanity, but the woman that feareth the Lord, she shall be praised, Pro. 31. 30. A vile person is contemned (that is, a prophanie man, and basely esteemed, how great soever hee be in the world,) in the eyes of him that feareth God, Psal. 15. 4. Piety is the onely beauty, that the Lord himselfe is delighted with, 1 Pet. 3. 4. Therefore it is cleare on the contrary part, that hee loatheth and abhorreth impietie and sinne. And yet my soule, to bring thee further out

6. Compari-
sons.

Esa. 64. 6.

2. Tim. 2. 17

Lat. 2. 19.

7. Refutatio-
nes

of loue with this most ugly monster, consider whereunto it is like; and to what it may bee compared. It is like (saith Esay) to filthy rags, that are cast aside upon the dunghill, and detested of all the passers-by. It biteth as a Serpent, & stingeth as a cockatrice, creepeth as a gangrene or deadly canker, that eateth to the heart, and cannot be cured ; and though it seeme sweet in the beginning, yet it is most bitter in the end; and that which refished like honey in the mouth, will proue ranke poyson in the bowels. Finally, O my soule, if thou peruse the holy Scriptures, thou shalt finde no booke, no leafe, no chapter, no, scarce any verie, wherein there is not some precept, some prohibition, some promise, some threatening, or some example, which serveth not very fitly and profitably to shew forth the amiablenesse of vertue, and the uglynesse of sin;

and

and with what care, zeale, watchfulness, &c. the one is to bee shunned, and the other to bee embraced.

Q. When we have thus gone through those Logicke places, and so informed our selves touching the matter in hand by the holy Scriptures, must we stay there?

A. No: for the life of meditation, as hath beeene said, being application, that is, a pressing and laying home to the hart and conscience of the matter meditated upon, to the end we may bee thoroughly affected with a lively taste and feeling, either of the sweetnesse or bitterness of the same; wee must proceed further, for the former course serueth chiefly to confirme and increase our judgement and knowledge, and to renew and strengthen our memory; which unless the affections bee reformed and kindled, would proue vaine & to little purpose: for it is

When the judgment is enlightened, the affections must be quickned.

Psa. 97: 10

not the knowledge of good and euill, but the hearty & vnfained affecting of the one, with a zealous detesting of the other, that makes vs holy and happy. Wee must therefore endeuor to haue a sensible taste, lively touch, and fruitfull feeling of that whereof we haue discoursed with our selues, according to the former direction, that we may be affected either with godly ioy, or godly sorrow, godly hope, or godly feare, &c.

Q. As how for example?

A. Thus: if we meditate on God, or any of his mercies, and benefits, we ma't labour with our hearts and affections, to taste and feele how sweet the Lord is; that as doting louers, do inwardly conceiue a carnall delight, in thinking and speaking of those whom they so loue; and of the letters and tokens they haue received from them: so we may conceiue a spirituall ioy and con-

VWee must
feele the
burnesse
of Saine, and
sweteesse
of Virtue.
Psal 34: 8.

contentment by thinking and speaking of the Lord, and of his mercies towards vs. Againe, if we meditate on sinne according to the former examples, we must labour to feele (as *Salomon speakest, 1 Kin. 8.39.*) the plague in our owne hearts; and to know (as the Prophet saith) that it is an euill thing and bitter to forsake the Lord our God, and not to haue his feare in vs, *Ier. 2.19.*

Q. What directions must wee follow for the quickning vp of our affections?

A. As the knowledge of Logicke, and of the heads and places of Inuention, may bring good helpe to the former, so the knowledge of Rhetoricke (being sanctified,) & of the figures thereof (especially those, which are called figures of sentences) may much furthes those that haue the knowledge of this art, in the seconde and speciall part of meditation.

Rhetorick
good helpe
hereunto-

Q. What

Q. What things chiefly are to be obserued of all sorts for the quickning and affecting of the heart with that which wee meditate upon?

Fiue things
to obserue:
firſt, a com-
plaint: ſe-
condly, a
wifte: third-
ly, a petiti-
ou: fourthly,
a confeſſion:
fiſtly, a
peruafion.

Rom. 7.24.

Pſal 119.5

Gen. 32.

Pſal. 25.7

A. There are fiue things eſpe-
cially to bee obſerued and per-
formed for this purpose: the firſt
is a lamentable & dolefull com-
plaining and bewailing of our
owne estate, either in respect of
the finne that aboundeth, or of
the grace that is wanting. The
ſecond is a moſt paſſionate, ve-
hement, earnest, and hearty
wifhing and longing after the
removall of this fin and puniſh-
ment which we hate, and obtai-
ning the good things which we
love. The third is, an humble &
unſainted acknowledgement and
confeſſion of our owne weake-
neſſe & diſability and unworthi-
neſſe either to remove the euill
or obtaine the good proceeding
from a broken and ſorrowfull
heart. The fourth is a fervent pe-
tition,

tition, earnestly crauing and beg-
ging at the hands of God, who is
only able to effect it, either the
remouing of the euill which our
soule hateth, or obtaining of the
goode which it longeth after.
The fifth is a chearefull confi-
dence, raising and rousing up of
our soules after such dolefull
complaining, hearty wishing,
humble confessing, unfained ac-
knowledging, and earnest crau-
ing of that we want, grounded
upon the most sweet and sure
promises of God, made to them
that call upon him in faith; and
upon the experience which the
Saints of God in all ages haue
had, of the successse of their suits:
who were never sent empty
away, but either obtained that
thing which they begged, if it
were a spirituall grace; or that
which was much better for
them, if it were any outward
blessing belonging to this life.

*Q. How make you this plaine
bus by*

Psalm 6. 8.

Luke 1. 53

2 Cor. 12. 9

by some example?

A. Thus; taking still the same object or matter of our meditation, namely Sinne: It is euен so, O my soule, and is sinne, whereupon thou hast set thy selfe, so loathsome and hatefull in the sight of God (being a breach of his most wise, just and holy Law, and springing from such a bitter and venomous root, and bringing forth such paysonfull and deadly fruits) so contrary to all vertue, godlinesse and goodness, more venomous than a Serpent, more infectious than any plague or gangrene, condemned and cried downe in every booke, in every leafe, and almost in every line of the holy Bible? Woe then and alas vnto me, that have so long lyen vnder this burden and bondage, and that euен many times willingly and wittingly. Woe and alas, that euer I haue so long nourished such a serpent in my bosome,

and

and received such a deadly poison into my bowels. O that I could once find power and ability to weed it out, and to plucke it vp euен by the very roots. O that I were able to wash thee (my soule) from this great wickednes, (as the Lord by his holy Phophet exhorts, *Jer. a.*) wherwith thou art so strongly bewitched. But alas, I doe clearely see and sensible perceine, that there is in thee no strength, no more than there is in a man extremely sicke to recouer himselfe, or in a man desperatly wounded to cure himselfe; nay rather (wretched soule that thou art) than there is (to speake as the Lord hath taught thee in his Word) in a man starke dead, to restore himselfe to life againe: and look how vnable *Lazarus* was, after he had laine foure dayes rotting in the grane, so vnable art thou of thine owne strength, to rise againe to the life of righteousnesse

2. Wishing.

3. Confession

Rem 7.25
1 Tim 2.5

4 Petition.

Psal. 51.7

confidence,

nesse, & to serue the liuing God
in holinesse of life. O who is it
then that is able to deliuer mee
from the body of this death?
Surely there is none but one;
there is but one God, one Sau-
our, and one Lord, and that
woundeth and healeth; that kil-
leth and quickneth: it is he that
must make us, and not wee our
selues. To thee therfore, O Lord,
I doe make my moane, to thice I
render my humble petition, and
powre out my soule: O Lord, I
beseech thee for thy mercies
sake, and for the merits of thy
Sonne Iesus Christ to take pitty
upon me, and to heale my soule
which hath sinned against thee.
Wash me, O Lord, and I shall be
cleane; conuert me, and I shall
be throughly conuerted: And
this, most sweet and gracious
Father in Christ Iesus, I am ful-
ly perswaded thou wilt doe for
me: for thou art God that canst
not lye: thou hast promised, and
art

Tit. 2.1.

are both able and faithfull to performe : thou hast said, At what time soever a sinner shall repent him of his sin, and that unfainedly, thou wilt blot all his iniquity out of thy remembrance for euer. Thou hast said by the mouth of thine onely begotten Sonne, that all things are possible to him that beleue: O Lord I beleue(though weakly and faintly,) therefore I know thou wilt helpe my unbelieve, as thou didst to the father of the distressed sonne, *Mark 9.23.* Manasses had sinned grievously, had filled every corner of Ierusalem with the blood of thy Saints, and yet upon his humble and untainted repentance in his affliction, thou diddest receive him into thy favour againe: Why then shouldest thou doubt, or be cast downe into the gulf of despaire, O my soule, that haft not beene so farre giuen ouer of God

Mat. 26, 70

God to sinne against him? Peter did most impudently deny and forsware his most deare and leuing Master, against his owne knowledge and conscience, and contrary to that vehement protestation and vow, which hee made a little before in the presence of Christ, and of his fellow Apostles ; and yet when his heart relented, & his soule melted, and his eyes resolued into teares ; especially when by that faith which Christ promisid him should not wholly faile, he laid hold vpon the mercy of God, and merit of his Saviour, this great sinne was forgiuen vnto him. Therfore, O my soule, comfort thy selfe in the Lord, and in the word of his grace ; and assure thy selfe, that he who hath giuen thee this holy faith, though it be but as a graine of mustard-seed ; and wrought in thy heart this true, though small measure of godly sorrow, will also freely pardon.

pardon and forgive thee thy sin,
and wash thee thorowly from
the same.

Q. When we haue thus finished
these two parts of this holy exer-
cise of meditation, what remaines
further to be done?

A. We must not suddenly or
abruptly break off, except some
unavoidable necessity of com-
pany or busynesse doe urge us
thereunto, but make a soleame
conclusion: first, giving hearty
thanks to God, that hath vouch-
fated in such gracious measure
to assist us in the performing of
this holy duty. Secondly, re-
commending our selves and our
wayes unto him, that our life and
carriage, & all our thoughts and
actions afterwards may bee an-
swerable to those heavenly
thoughts and desires, which we
have had and expressed in the
performing of this duty. And
herein it will not bee amisse, if
we can fitly call it to minde, to

Conclusion
with first
thanksgiv-
ing. se-
condly, cra-
wing perfe-
ction and
growth in
grace.

end

end with some Psalme, or with some part of a Psalme, for the quickning and chearing vp of our hearts vnto Christian comfort & contentment in the Lord.

CAP. VII.

Q. WHat is the third
private helpe to a
godly life?

A. The armour of a Christian, which is that furniture of spirituall graces and gifts of the holy Ghost bestowed vpon euery true beleauer; whereby God doth deliuere them from all aduerlary power, and maketh them more than conquerours ouer all their enimies.

Q. What are the parts of this armour?

A. They are six, namely, first, the girdle of Truth; secondly, the Breast-plate of Righteousnesse; thirdly, the Shooses of Peace; fourth-

Third private helpe is
armour of
the spiritu.
2 Cor.10.4

2 Breast-plate
of righte-
ousnesse, loue
of vertue,
battled of
euill.

fourthly, the Shield of faith; fifthly, the Helmet of Saluation; sixthly, the Sword of the Spirit.

Q. What is the Girdle of Truth?

A. It is that sincerenesse, simplicity, and vprightnesse of heart, which ought to accompany the whole conuersation of a Christian, and euery particular action throughout his life, both towards God, and towards his neighbour: and it is opposed as flat contrary to all fraud, hypocrie, glosing, halting, doubling and hollow-heartednesse whatsoeuer, Psalme 32.1,2. & 73.1. Prov. 30.6. Marb. 5.8. John 14.7.

Q. What is the Breast-plate of Righteousnesse?

A. It is a firme and constant resolution, whereby our hearts are continually bent to all manner of goodness and righteous dealing, approuing, desiring and practising thereof, and delighting

1. Girdle of
truth, sinceren-
esse.

• Cor. I. 12

Six parts
of this ar-
mour.

Psal. 7.3,4
Prov. 10.9
&c. 28.1.

Examples
of righte-
ousnesse.

ting therein, as in that which is most excellent, and no lesse disliking, shunning and abhoring whatsoever is contrary thereto.

Q. What Examples haue you thereof?

A. We haue diuers: among the rest notable is the example of Joseph, who when hee had as great opportunity to satisfie the lust of the flesh, without all feare of punishment, (yea, with great hope of gaine and preferment) as heart could haue wished, was so firmly bent to do that which was good and righteous both before God and before men, that he resisted the motion of his mistresse to his owne disgrace, and (in the judgement of man) vtter vndoing, Gen. 39.8,9,&c. Againe, when hee had no losse opportunity to have beeuen with his brethren, and to have plagued them without being knowne, yea, or once suspected

pected either of them, or of his father; he did not onely abstaine from doing them any hurt, but endeavoured to doe them, and theirs all the good that possibly he could, Gen. 45 and 46. The like may be said of David, 1 Sam. 24. 17. and of Daniel and his fellowes, who might easly haue beene revenged of their enemies, and procured their own preferment, without hazard of the Kings displeasure, if they would haue yealded but a little to the corrupting of their owne conciences, Dan. 1. 8. &c. 3. 16, 17. &c.

Q. What are the Shoes of Peace?

A. The Shoes of Peace, or having of our feet shod with the preparation of the Gospell of peace, is, when we being by the promises of the Gospell, assured of the forgetfulness of our sinnes and eternal Salvation, doe finde that sweet and surpassing

3. Shoes of
peace
Peace with
God or
Christian
patience

peace of a good conscience; which in a gracious measure maketh vs patiently and chearfully to passe the pikes, and goe through the thornes of all troubles and afflictions which wee shall meet withall in the warfare & wildernes of this world, especially for Christ sake and the Gospels, *Psalme 3. 3. and 4. 7. John 16. 33. Rom. 5. 1. 2. 3.* Or (to speake more properly and directly) by being shod with the preparation of the Gospell of peace, is meant Patience, wrought and procured by the Gospell of peace; whereby the seruant of God is prepared, settled, resolued (and in some measure enabled) meekly, quietly, contentedly, and (as hee may) chearfully, to goe through all troubles and afflictions that he shall meet with in his Christian course, as hee that hath shooes of brass on his feet is fitted and enabled to goe on his journey what-

whatsoever stones, stickes, thornes, briers, or such like flasse shall lye in his way, Luke 12. 19. Hebr. 10. 36. James 1. 3, 4.

Q. What examples hereof can you give me?

A. Paul, to omit others, had put on these spirituall shooes, which stod him in farre greater heade, than the boots of brasie which Goliab had on his legges, 1 Sam. 17. 6. did stand him in: for hereby notwithstanding the teares and intreaty of the brethren, which he confesseth did breake his vety heart, hee was ready not to be bound onely, but to dye at Ierusalem for the name of the Lord Iesus, Act. 21. 13. Yea, from hence proceeded that triumphant song, and most confident and comfortable perswasion, which hee so lively describeth and setteth out, Rom. 8. 31, &c. Psal. 27. 1.

Example.

Q. What is the shield of faith?

*Child of
sin*

Psal. 42.5.

11.

Rom. 8.31.

31.

Heb. 13.7.

*5. Heimes
of hope.*

1 Pet. 1.13,

Luk 2. 26.

29.

A. It is a sound and certayne periwasion, built vpon the promyses of God, set downe in the Gospell, that Iesus Christ with all his benefits (as forgiuenesse of sinnes, eternall life, &c.) is undoubtedly ours; whereby wee beare backe all distrustfullnesse, despaite, and doubting of our salvation; with all presumption, carnall confidence, and worldly security, which Satan, as it were darts or balls of wild-fire, doth cast against vs.

Q. What is the helmet of saluation?

A. It is a stedfast looking and ioyfull longing for, and after the performing and accomplishing of all these mercies both temporall and eternall, which God hath promised, and wee by faith are assured of: as appeareth in the example of Symeon, who having a promise, that before he dyed, he should see Christ with his bodily eyes, believ'd the same,

name, and looked for the performance of it. This is fitly called the Helmet of Salvation, because it saueth the head, which next the heart (which the Shield and Breast-plate do defend) is the principall instrument of life. While the head is held up, a man drowneth not, be the waters neuer so deepe; and while Hope continueth, a Christian despairneth not, bee his distresse and danger never so great. In the like respect it is called elsewhere an Anchor, *Heb. 6. 19.*

Q. What is the Sword of the Spirit? *Col. 3. 23.* The sound and sauing knowledge of the word of God, and of the remedies set downe in the same: first, against the poison of errors and Heresies, *Col. 2. 14.* Secondly, against the corruption of our owne hearts, *Heb. 2. 12.* Thirdly, against the deceitfulness of sin, *Heb. 3. 13.* Fourthly, against the

6. Sword of
God: wora

subtilties and deepnesse of Satan
 2 Cor. 2.11. Revel. 2.24. This is
 sometime called a shield, Prov.
 30.5, because it serveth not one-
 ly to wound and offend our ene-
 mies as a sword, but also to save
 and defend our selves as a shield;
 a lively example of both which
 we have in our Saviour Christ,
Mat. 4. Luk. 4.

*Q. Cannot the Christian life
 stand without this armour?*

*A. No: for if it could, the
 Spirit of God would not have
 set it downe particularly, and
 exhorted us so earnestly to put
 it on; besides, if we looke well
 into the severall parts &c pcees
 of this armour, we shall see that
 it is as impossible for a Chris-
 tian to be safe without them in
 the course of his life, as it is for a
 soldier to be safe in the field
 without his Head-peeces, Tar-
 get, Sword, Gun, and such like
 weapons of his bodily warfare.
 For without the girdle of truth*

*No safety
 without
 this armour*

our

our liues would be too weake to hold out this spirituall warfare, *Job 38.3 and 40.7.* Without this breast-plate of righteousness, sinne would give a deadly wound to our soule, *Pro. 10.2. and 11.4.* Without this patience or shooes of peace, worldly losses & croises would pierce our hearts thorow, *I Tim. 6.10. Luk. 2.35.* Without the shield of faith, we should lye open to most deadly feares and doubtings about the assurance of our salvation, *Luk. 22. 31, 32. John 3.18.* Without this helmet of salvation, we should be like a ship in a raging Sea without an anchor, *Heb. 6.19.* Finally, without this sword of the Spirit, wee should be like naked soldiars in the battell, wanting a weapon either to defend our selues, or drive away Satan, *Matt. 4.47.*

Q. How is this armour to be put on?

This armor
is to be on by
daiily fir-
ring up
these graces.

Job 1.7
1 Pet 5.8.
Job 7.1

3. *Acte vii* By labouuring daily by
prayer and watchfulness to have
the feeling, use, and benefit of
the whole and every part and
peace thereof: for notwithstanding
standing, every true belieuer be in
his first conversion unto God,
made partaker of all things per-
taining to life and godlinesse,
2. *Peter 1.4.* and consequently
hath all the parts of this armour
in some measure; yet if he doe
not endeavour to nourish and
increase them, they decay and
grow rusty, like the bodily ar-
mour which in time of peace
hangeth by the walls. Where-
fore seeing out swifte and
nearth while life lasteth, and our
enemies be such as will never be
at peace, no notion which is at
truce with us will withstand our
selfe every day, putting on up-
rightnesse against hypocritie,
righteousnesse against all kinde
of iniquity. And as by this
meanes it is to bee put on, so it
must

must be kept on, and never laid aside, because our combat is continual; & that it is a thing to be
done, & done well.

СиАР. VIII.

What is the benefit
thereof of this larmour? Tis

Whose soever is cloathed
with this spirituall armour all
the day, and hath all the parts
hereof fast buckled unto him,
both forasmuch as Satan, what he. My-
selfe from him, and is so furely
engaged against all spirituall ad-
versaries, that neither the depth
of hell, nor the deceiptfulness of
mens hearts shall euer loose me
from hisough him, or to give
him my despatch or inclinable
woundes. In god son bloud yon
are. How appereth thair work
now? The holy Ghost after ite con-
tra dictation, victory over the
world, with his armes faith, hope
and bloud.

Benefit of this armor

James 4:7.

ଶ୍ରୀମଦ୍ଭଗବତ

Proof of
the former.

hercby Satan is resisted. 1 Peter 5.7. and Christ saith, All things are possible to him that believeth, Mark. 9.25. Now if one part of this armour be so powerfull, what benefit may we judge the whole will bring? Wherefore let us not think our selves ready every day, till we have thus put on the Lord Jesus Christ, with his wisedome, righteousness, sanctification, and redemption, Rom. 13.3. & Cor. 1.30. O my beloved flat footed

Seeing this is a duty of so great use and necessity, embattling the cause that so few doe practise it, I will not turne out this exhortation.

The cause why men doe not practise it, is in themselves; some are disengaged in respect of their ignorance, which they should not be, if they haue knowledge enough to see this to be the best of all other wayes. Others are drawn backe, in respect of their infirmities, who should

by this
no more
wallified.

should remember, that they are strong enough, if they could be but perswaded to vse their best endeuour to walke in it : but the maine hindrance of all is this, that men doe suffer their hearts to take their fill in the delights of this world; or to surfe with earthly care and businesse, taking little paines to muse upon this heavenly estate, praying slightly for it, labouring coldly and faintly after it. Whereas if Gods children would take the paines to put it on, as men doe their Armour in time of Warre, or their apparell in time of peace ; howsoever they should meet with many lets and discouragements, through the malice of the devil and their owne corruption, as the fruits of the earth doe ; yet being rooted in God, and well watered with meditation, prayer, &c. they shall grow up and prosper like the Lords plants.

Psal 62. 10
Luke 14.
19. 25.

Psal 92. 14

Q. H. w

Q. How are we to put on this armor, seeing every true belieuer hath it, and every part therof (in measure) already?

A. This the Apostle teacheth a little after, when he saith, praying with all manner of Prayer and Supplication in the Spirit, and watch thereunto with all perseverance. For by this meanes we shall haue this grace and all other parts of this spirituall armour in a readinesse, and not as men in time of peace haue their bodily armour lying by them rustie and unserviceable; but as soldiern in the field, who looking for the enemy every moment, carry their weapons about them, whether they wake or sleepe, eat or talke, lye downe or rise up, walke abroad or returne home. Thus, if wee hearken to the exhortation and meanes prescribed by the Apostle, and use continuall watching with hearty prayer and earnest

Eph 6. 18.

next meditation about the excellency, necessity and benefit of this armour; and the parts thereof; we shall bee furnished with uprightnesse of heart against all hypocrisie, with righ- teousnesse of life against all ini- quity, with patience against all aduersity, with faith against all despair, doubting and infide- lity, with hope against all fain- ting; and finally, with know- ledge against all ignorance and error, and the effect of sinne. I vise nothing soe doul-

Синдром

Why didst thou leave
thee with a darksome flood
perience, the fourth priesthood
bring me the leading of a godly
lives won whilst in A.

As very great; for it is that knowledge which we get by
proof and practice, which may best fitly

Acts 24. 16
1 Tim. 4. 7

safly referred to that peece of spirituall armour which is calld the sword of the spirit. Now as no man can use his weapon well, though he have all the precepts of fencing in the world, without practice and exercise; so no Christian can profitably apply this word of God to himselfe and others for their good, without experiance of his owne and their estate. And therefore we must not content our selues with this literall knowledge which is gotten onely by rule and precept out of the booke, but we must labour for experimantal knowledge also. For as in all trades, experiance brings facility, and use (as we say) maketh mastery, so it is in the trade of Christianity.

Q. Wherein doth it stand?

A. In marking how true every part of Gods Word is, and how the doctrines, threatenings, and promises contained therein,

How we get
experience.

therein, are daily verified in others and in our selves; as namely, how he punishment the base low-hearted, and workers of iniquity, even in the middest of their folly; and how he cheareth and blesseth the religious and faithful, even in the middest of their afflictions; so as we can say, for our own observation and experience, Woe to the workers of iniquity; woe be to you that laugh, for you have your consolation, Luke 6. 16. Blessed are they that feare the Lord; it shall alwayes goe well with them, and whatsoever they doe, it shall prosper; all things shall awarde together for the best to them that love God, Psal. 1. 1, 2. Rom. 8. 18. A small thing to the righteous, is better than great riches to the wicked, Eccl. 3. 7. 16. The wife shall inherit glory, but fooles dishonor, though they be exalted, Prov. 31. 35. Blessed are they that mourne,

Dan. 5, 5.

mourne, for they shall be comforted; & Men shall continue an
 abiding joy, when you shall find
 divers consolations, howe
 much a number such like, which
 the Word of God: (as it is found
 tain that can never be edified up-
 deth plentifully affording them
 which other men can speake not
 notably by rote and without our
 booke, as Parrots, but by feeling
 and experiance, wh shoulde happy
 shall we be in what pleasure? what
 treasure? what plesaures? what
 comfotable consolations
 as this? I note farr Differencie
 according to Gods minde, how
 mindfull both his Gods brynes
 eare to the judgments, & commandments
 3 the 3d v. 14. 23. 24. and his
 mind infirmitie v. 14. 17. 18. And
 another 1. 1. 1. 1. 1. 1. 1. 1. 1. 1.
 others to do the like v. 14. 15. 16.
 17. 18. So doth the Apostle Paul
 Heb. 13. 17. 20. 21. 22. v. 10. 11. 12.
 Q. What profiteth us to follow
 them will not profitably persue
 answere

A. They

A. 103 They that have often imarred for their sinnes, and yet are content to lye in them still, are more foolish than many children, who hauing bin once in danger of drowning, are afraid to come neere the water ; or hauing had their flesh scorched, are afraid to come neare the fire. And for want of this experience it commeth to passe, that not onely the hearers of the Word of God, are a number of them cold and dead id the practise of it; but also the Teachers themselves are more faint and unprofitable in the uttering of it ; speaking onely out of the bookes and writings of other men, and not out of any lively feeling or sound experiance of their owne. *Q. vñr. b. 1. c. 1. Q. vñr. b. 1. c. 1. Q. vñr. b. 1. c. 1.*

A. 104 *Q. vñr. b. 1. c. 1.* say you of company and conference, the fift private helpe.

A. 105 This being wisely and conveniently used, doth much helpe

Danger of
want of ex-
perience.

P. 10. 23. 34
35.

*5 Private
helpe, com-
pany and
conference.*

helpe and farther us to goe better forward in the practice of all Christian duties, as is shewed more at large in the next Treatise.

6. Prayer.

C H A P. X.

Q. **V**HAT is Prayer: the first private helpe?

A. Prayer is a taithfull, humble, and earnest calling vpon God in the name of Iesus Christ alone, according to the will of God; or more briefly; Prayer is a right opening of the desire of the heart to God, 1 Sam. 1. 5. Psal. 62. 8. and 142. 2. and hath these two parts, Thanks-giving, and Request; whereunto is added the Confession of sinnes.

Q. What are the motives to Thanks-giving?

A. They are chiefly three: first, the knowledge and remembrance of some benefit received

ceived or promised by God, and hoped for of us, *1 Sam. 25.*
32. Genes. 24. 27. Luke 17. 15. Secondly, the joy of our hearts arising from thence, *Psal. 126. 1, 2.* Thirdly, the consideration and feeling of the fountaine of every benefit, which is Gods free love and fatherly affection; which is more worth than all the benefits of the World, *Psal. 116. 5. 6. 10.*

Q. What duties are required in Thanks-giving?

A. Herein are three duties chiefly required: first, a continuall and increase of our love to God, *Psal. 116. 1.* Secondly, an earnest desire (as it were) in requitall hereof to set forth his praise and glory, *Psal. 116. 12.* Thirdly, a daily endeour to proceed in obedience, and to walke worthy of God, and of his kindness and bounty to us, *Psal. 50. 16.*

Q. What is required in the

3 Motives
to thanksgiv-
ing.

1. Knov-
ledge of the
benefit.
2. Joy in it.
3. Feeling
of Gods love
therein.

3 Duties in
thanksgiv-
ing.

con-

Psal. 38. 4.
& 40. 12
confession
of sinne.
Psal. 51. 3.

Luk. 11. 13

Psa. 13. 1. 2

*Duties in
petition.*

confessions of our sinnes? *Answer.*
A. First, wee must feele our sinnes odious and burthenosome to our coniences; secondly, wee must accuse and charge our selues deepeley for delin before God: Thirdly, we must present our selues before him as standing wholly at his mercy, deseruing otherwise to bee utterly condemned: Fourthly, we must feele our selues rottened and weakened, and our pride abated hereby.

Q. What is required in request or petition? *Answer.*
A. Four things first; contribution of heart; i boing, possessed with the feeling of our wants, unworthinesse, miserable estate, and manifold necessities; *Acta.* 6. 32 and 1. 32 *Philippians 1. 8* *1 Thessalonians 3. 12* Secondly, to aske no other thinges, nor otherwise, than God in his heavenly word hath shalowed us, *John 14.* Thirdly, faith, confidence, and assurance to bee heard,

heard, and a chearefulness arising from thence, *James 1. 6.* Fourthly, not to bring with us any sinnes which be not repented of, and renounced, but rather (at least secretly) nourished and lien in, *Prov. 28.9. Psalme 1.6.18.* To which may be added fervency and earnestnesse, *James 5.16.*

Q. Seeing it is hard for flesh and bloud to pray aright, what may moue vs to pray with cheerfulness?

A. The fruits and effects thereof, and namely these three: first, because hereby we are made acquainted, and in a sort familiar with God, *James 4.8.* Secondly, prayeng giueth life and quickening to all the graces of God, his faith, hope, loue, care, &c. coniscience of duty, &c. which before lying dead in us are quickened by prayer and kindled, as the fire is by the bellows; lastly, appeareth in the example of Peter,

3 Motives
to prayer,

ster, who being fearefull before, cap. 4. 16. when she had prayed, went boldly to the King, though with the hazard of her life, act. 5. 1. Thirdly, it obtaineth for vs (in our greatest need) the good graces and blessings of God, which our soules doe most desire and long after, Mat. 7. 7.

CHAP. XI.

Verily I say vnto you of reading, another besy-
tong godly lifter.

A. To the end wee may vse this helpe with more ease, fruit, and benifit, fiftie poynts are to be considered. First, what is to be read. Secondly, who shoulde reade. Thirdly, when they shoulde reade. Fourthly, why? and to that end. Fifthly, how? and in what manner?

C. why is to be read?

A. Prin.

How rea-
ding is to be
used with
fruit.

I The Bible
especially to
be read.

A. Principally the holy Canonicall Scriptures of the Old and New Testament, fitly called the Bible, because it is the book of all booke, to further men in the way to the Kingdome of Heaven: so highly commended by the holy Ghost (the Inditer thereof,) that it would inflame and ratisch a most frozen heart with the loue and desire of it.

Psal. 19.7
and 33.1

Q. What say you of other books?

A. There be diuers, penned by learned and godly Divines, very profitable to make men wise and skilfull in the knowledg of heauenly things: wherof some bee more large, and some more briefe. Of the larger sort are *Calvins institutions*, *Peter Martyrs Common place*, *Brazes Q. Q. and Confessions*, Master *Perkins* works, containing the summe of many learned Authors, in a plaine and profitable manner; besides diuers others, which doe not only

Profitable
Treatises of
godly Di-
vine of the
larger sort.

tend

tend to the increasing of knowledge, but also (among which the Author of these seven Treatises here abridged doth excell,) to the keeping of a good conscience, and to the leading of a Christian and godly life.

Q. What say you of the briefer sort?

A. This last age of the Church hath beene that way verie fruitfull in good Treatises, and sound Catechisms, penned not only by the Divines of Germany and France, as Ursinus (and the Divines of Heidleberg) Calvin, Virel, and others, but also of this Realme of England. For besides that learned and godly Catechisme, penned by that reverend man of God, Doctor Newell (sometime Deane of Pauls Church;) sundry other haue come abroad in print: among which there is one called, A Treatise of Christian Religion, or the body of Divinity; and another

sound catechisms and
Treatises of
the briefer
sort.

nother called the Guide to true
Blessedneſſe. It were endleſſe to
reckon all, much more to reade
all; and in reckoning up a few,
a man may leaue out as good as
he putteth in. Therefore let eve-
ry Christian (by the advice of
his godly and learned Tca-
chets) provide ſome few of the
best, counting them better or-
namentts to his houſe, than vaine
Pamphlets (wherof the world
is full) and wanton Pictures;
eſteeming them other manner
of houſhold implements, then
Cards and Tables, and ſuch like
Draſſe.

Q. What ſay ye to bookeſ of
Controverſie?

A. These tend not ſo di-
rectly to the leading of a godly
life, neither be ſo expedient for
all Christians; except men be of
extraordinary capacity and me-
mory, and haue more time and
leisure than the common mort-
al man haue; and be converſant

bookeſ of
controver-
ſie not ſo
expedient
for all Chi-
rſtians

with such as be infected with Popery, or entangled with some other error or superstition. And the truth soundly learned, loved, and beleev'd, will be a sufficient bulwarke to a good conscience, against all cavils of Schismatickes and Heretickes. Yet if any man be of capacity, and have occasion, let him read Doctor Willet his *Synopsis or View of Papistrie*, &c.

Q. Who should read?

None ex-
empted fro
reading.

Prov. 22. 6.
2 Tim. 3. 15.
2 Joh. 1, &c
1 Cor. 12. 12
3, 14.

A. Christ commanding the Jewes to search the Scriptures, exempteth no sex, age, calling, or kinde of people, *Iohn 5. 39*. And *Iohn* writing to all sorts, children, fathers, and young men, intimateth that all these sorts should read : children, for the seafoning of their young yeares, as *Timothy* did, who was broughte up in the Scriptures from his child-hood : and the children of the elect Lady. And young

young men, that they might be the better able to hold out against Satan, whom (by the grace of God, and helpe of the spirituall sword) they have already in part overcome. And old men, that they might by reading of the things written, (compared with the things they have observed in the course of their lives) be further confirmed in the faith and knowledge of the wisedome, power, truth, justice, and goodnesse of God, punishing the wicked, proving and rewarding the godly, even in this present life; and so (with the use of other good meanes) bring their gray hairs with peace unto their graves.

Q. When should men read?

A. All Christians that are able, and have leisure and ability, must keepe a constant course herein; chusing such houres of the day, and spending so much time as they can spare from e-

*3. According
to my rule
be obserued in
reading.*

They who
cannot keep
a constant
course, must
reade when
they can.

4 Five ends
of reading.

Rom 15.4.

¹ For in-
so mation
in discourses

ther necessary duties and refreshments. As for such as haue (by reason of their callings and occasions) many lets, and little or no leisure, they must reade when they can, and be so much the more carefull to spend some part of the Lords day in the performance of this duty.

Q. Why, or to what end shalld we read?

A. The Apostle in his second Epistle to Timothy, setteth downe fourre severall uses of the written word of God, whereof the first is for doctrine or teaching: the second for convincing or confuting: the third for correcting and reproving: the fourth for instructing in rightenesse. And in the Epistle to the Romans, there is a fifth, which is consolation, with which patience is ioyned.

The first end then is for doctrine, which is necessary for the enlightning of the minde, and

and direction of the judgement to the knowledge and acknowledgement of that truth, which according to godliness. Without this knowledge the heart is not good, but blinde and bruyer. And he that is not well seasoned with this Doctrine, is apt to deceive, and bee deceiued, walketh uncomfortably (as it were in the darke) with much wearinesse and deadly quiete.

The seconde end of reading is the refuting of errors and false doctrines, especially such as arise in our owne time, as Popery, Judaism, and Anabaptistry. For Christ will eth his hearers to beware of false Prophets, and more specially hee chargeth his Disciples to beware of the leaven (that is, of the false doctrine) of the Pharisies and Saduces. And John exhorteth all Christians to try the spirits, that is, the Teachers, whether

Prov. 19.2

2 For refutation of errors

Mat 7.15

Mat 16.6

b2

1 Joh 4.1

Hebr. 4.12.

3 For re-
proofe of
vices.4 For ad-
monition to
walke in
the wayes
of God.Gen. 26.5
John 1.1
Psalms 1:55
Luk 1.16
5 For Con-
solacion.

that they be directed by the spi-
rit of truth or lies. In this respect
Gods Word is compared to a
sword with two edges; as serving
not onely to confirm the truth,
but to cut off errors.

The third end is to reprove
and condemn all vices, sins, and
faults, as odious things, and such
as God cannot abide, and espe-
cially such as we our selves are
guilty of; whether they lye lurk-
ing secretly within us, or cleane
to us in our behaviour and out-
ward actions.

The fourth end is instruc-
tion and admonition, to walke in
all the wayes of God - deare
children; not onely departing
from evil, but doing good, as
Abraham, Job, David, Zachary,
Elizabeth, and other deare ser-
vants of God have done.

The fifth and last end is for
comfort and encouragement,
when mans heart is cast downe
with a sight and sense of his
owne

owne sinnes, wants and unwar-thineſſe: or with the confide-ration of the ſinnes and miſeries of others, and of Gods iudgements either preſent or approching: for which purpose the word of God read and heard, is a plentifull ſtore-houſe & foun-taine, from whence may be fetched; abundant conſolation. And not onely the new Teſta-ment, which is properly caſted, good or glad ſame tidings, becauſe it cheareth the heart, as good newes doth the heart of him that is in heavinesſe; but the old alſo; which in that reſpect is ſaid to rejoice the heart, to enligh-ten the eyes, to be more deſirablie than gold, yea than muſh fine gold; to be ſweeter alſo than the honey, and the bony combe.

Q. How ſhould men read to profit thereby?

A. To ſay nothing of faith and repen-tance whereby the heart is purged, and of prayer

R 2 where-

5 To read
with profit
1 Bring
Faith and

A. Resistance.
 2. In prayer
 3. Be instruct
 it in the
 grounds of
 Religion.

4. Read not
 many things
 but much.

wherewith every good exercise
 ought to begin and end : they
 that will profit by reading, must
 be carefull to be well instructed
 in the grounds and principles of
 Religion : and for that end to
 imprint well in their memories
 some one or two sound Cate-
 chisites ; either those that have
 beeene named before in the an-
 swer to the first question of
 reading, or some other like to
 them ; remembraunce the old and
 wise saying, *Reade not many
 things, but reade much*; that is to
 say, *reade not many bookes, but
 make choyce of some of the
 best, and read them thorowly,
 and often over*: else though we
 bee well affected and moved by
 hearing and reading, these good
 affections will soone dye, and
 good motions will soone vanish
 as the sparkles of a Furnace, be-
 cause the heart is not well sea-
 soned with sound and saving
 knowledge, which will keepe

a man from many errorrs and bad opinions. It will be also a good help to understand clearely the summe and contents of the several Chapters and Psalms that wee shall reade, with the drift and scope of the whole booke. Further, it will be expedient, where things seeme difficult, to conferre with the learned, and reade some sound interpreters where opportunity and ability serveth; whereunto if meditation (another priuate help) be added, wee shall be much more helpen. Besides, we must (for the time we set apart to read in) labour (as in hearing) as much as may bee, to abandon the wandering of the heart about other matters, and to bend our minds to markewhat we read, wisely applying things to our selves, & earnestly desiring to profit by them. If we read thus, we shall find our judgments enlightened, our wills inclined to embrace

R 5 that

5 Vel understand the summe and scope,

6 Conferre with the learned.

7 Addemeditation.

8 Abandon wandering thoughts.

9 Marke what is said
10 Apply all.

that which is good; and to shun that which is evil, and our selues much holpen forward to the leading of an honest and godly life.

Q. Seeing the fruit and benefit of reading is so great, wharked peth men from such an holy and profitable worke?

A. Because men follow the world so hard, and are so intangled with cares of this life, that they can finde no leisure to read God's word, or any other good booke. Others take such full scope in play and pleasures, as they cannot attend any such sad matters, as they count them: others through idlenesse, sloth, hwarmes of vaine cogitations, dangerous lusts, and vaine communication, neglect this necessary and profitable duty. Hence it commeth to passe (to say nothing of them that neither can read, nor are willing to learne) many that can read, and might finde

Minderances from
reading:
1. Cares of
this life.

2. Pleasure

3. Idlenesse

finde leisure thereunto, either
read those things which they
ought not, as vaine, idle, vntauo-
ry and vnprofitable bookees and
Pamphlets: or otherwise than
they ought. For some read the
Bible and other good bookees by
line and by leisure (as wee say)
when they want company, or
cannot goe abroad, nor know
not well what else to do. Others
read by snatches, a Chapter
here, and a Chapter there, here a
leafe, and there a leafe, as it ta-
keth them in the head, or as oc-
casion is offered by some que-
stion moved, or some scripture
that commeth into their mind.
Some read for feare, ^{for} shame, fa-
shion-sake, or curiositie. Others
ceremoniously tye them
selues to a taske: not much un-
like those superstitious persons
who put holinesse in the deed
done, as if the very action it selfe
(ioyned with a good intention)
were pleasing to God. Others

4 Delight
in vaine
bookes.

Vnprofita-
ble read-
ing.
1 By line
and leisure.

2 By snat-
ches.

3 For feare,
shame, fa-
shion-sake,
curiositie.

4 By cere-
monious
leskes.

are hindred by foolish basifullnesse to breake off company; besides that dulnesse, coldnesse, unwillingnesse, yea rebelliousnesse to every good duty, which is bred in our corrupt nature. Wherefore whosoeuer will soe use this holy duty, that he may thereby be furthered in a godly life, and be holpen forward thereby toward the Kingdome of Heaven, must shake off these lets, and be constant and confectionable therein; and remembcr for the quickning of himselfe thereunto, one briefe observation, that the greatest part of Professors shall finde most profit by going over a few goods bookees often, yea much more than by reading over many slenderly and superficially; which hindereth sound judgement, and confounderth the memory. Secondly, that it is found by experience, that a good booke is of most Christians litte

the scene into at once or twice reading over, much lesse the use and fruit of it reaped by dull heads, slippery memories, and weake practisers. Thridly and lastly, whereas many are not able by reason of the weake-nesse of their minds, and short-nesse of their memories, to me-
ditate of divine matters; altern-
tive and consonable reading
may serve in stead of holy me-
ditation, being (as hath be en-
ewed) a singular helpe to true
godlinesse. We have heard be-
fore, that prayer and meditation
differ very little, and that they
goe alwayes hand in hand the
one with the other. Now touch-
ing prayer, though there be
(thanks be to God) many pri-
vate Christians that can open
the desire of their hearts to God
alone, and in company, by re-
quests, confession of sinnes and
thanksgiving, without the help
of a booke; yet there be (no
doubt)

*One speciall
motiu to
constant &
consonable
reading,
that it is so
many in
bead of me-
ditation.*

Cap. 6 q. 1.

doubt) a number of true believers that I have not attained to that ability. So it is true (and much more) in this duty of private meditation; that there be a great number, who though they can repeat some points they have heard in a Sermon or read in the Scripture, or some other good booke, and in some sort plovpon the same by themselves: yet they haue not such strength of memory and stedfastnesse of mind as will carry them through with such an exercise of meditation as hath beene set down before. When such therefore will meditate, let them (having gotten a fit time and place for that purpose) begin with that prayer which is set downe in that place, or some other to the same effect. Then let them turne to that point they meane to meditate vpon (either in the Bible or some other godly booke,) and let them read it with

Chap. 36.
q. 5
Q 26.

with more than ordinary diligence and attention, ever and anon lifting up their hearts with their eyes and hands to heaven ; mixing complaints, wishes, petitions, confessions, confidence, and thanksgiving, either with a soft voice or a loud voyce (as the place will permit, and they shall find most expedient) or no voyce, so the heart be thoroughly affected with the matter in hand. And then let them conclude with some prayer according to the direction set downe in the last Question of that Chapter.

CHAP. XII.

Q. **VV**hat be the extraordinary helpe unto a godly life ?

A. Such as are not common or daily in use, but according to the extraordinarie occasions which

Feasting &
fasting, ex-
traordinary
helpe to a
godly life.

which God offereth. And these are specially two : First, holy feasting, or thanks-giving. Secondly, holy fasting.

*VVhat holy
feasting is.*

Q. What is holy feasting?

A. It is a solemne profession of our most hearty thankfulness to God, either for delivering us (even above our expectation) from some great evill, pressing or approaching ; or for bestowing some speciall good thing, that we scarce looked for : testified by a more than ordinary (yet lawfull) use of the comforts of this life, and especially with more fervent and ample prayer and thanks-giving to God, and liberality to our brethren.

Q. What example haue you of the practice thereof?

A. Of the publike practice (to which the priuate may bee proportioned) we haue a cleare and lively example in the booke of Esther : where it is shewed, that the subtil and cruell plot

*An example
of holy feas-
ting*

Hest. 8.10.

17

of

of wicked Haman against the Church being both discouered and disappointed, and the King made of a heavy enemy a mighty friend, the people rejoiced and praised God with mirth and feasting, sending portions one to another, and gifts to the poore.

Q. What is holy fasting?

A. A solemne profession of our repentance, by abstinence from the affaires and comforts of this life, so farre as may stand with comelinesse, and as our infirmities will permit, for the humbling of our loules, and sharpening of our prayers, either for the removing of some great evill felt or feared, or for the obtaining of some great good thing inward or outward, that is wanting and desired.

Q. What is the benefit of these two helpeſ?

A. Very great, if they be performed as they ought, in faith and

What is
holy
fasting.

The benefit
of holy faſting.

Fasting
rightly per-
formed.

and with the reading, hearing
and meditation of the Word,
with singing of Psalms, and
Christian conference: for by the
one wee shall be raised vp to a
joyfull recording of Gods won-
derfull kindness; and by the o-
ther, brought low for our owne
vilenesse more specially con-
sidered; and by both of them our
hearts shall be drawinge exce-
dingly to more obedience and
love of God, with a continuall
care of renewing and keeping
our conuincion. and so
be effectually strengthened to
goe forward in a godly life.

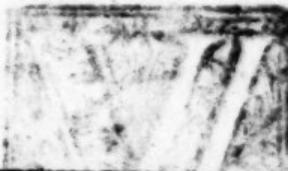
Q. What especiall encourage-
ment have we for the performing
of this holy fast, being an exerte
which our corrupt nature (in this
licentious age) is hardly drawne
unto?

A. We have this encourage-
ment, that it was never used by
any of the servants of God in
vaine, and without effect; but
that

Fasting ne-
ver used in
vaine by any
Saints.

that either they obtained the remitting of the evill felt or feared, or the enioying of the good thing desired; or at least, strength to stay themselves on God, with assurance that his grace shold be sufficient for them; as the examples of *Hanna, David, Hester Ezra, Daniel, Paul, and others doe plainly shew.*

...not... O



THE

worke of the (steward) strong
armes of the people of God
against the Danites. Boozeth among
them selfe, when hee told them
that son of the Lord, his
Gospell (which is alwaies) mis-

THE FOUVRTH BOOKE.

C H A P . I .

Question.



*What is the drift
and summe of
this Booke?*

A. To shew
that euery true
believning chri-

stian must haue direction for
his life euery day, and not to
serue God in grosse, or by the
great (as we say;) and to shew
what this direction is and the
parts thereof, and that it is not
tedious but rather pleasant and
comfortable, for it is not suffi-
cient (though it may seeme so)

*Summe of
the fourth
booke.*

*Necessity of
a daily di-
rection.*

know, first, who is a true believer, as *Lub. 1.* secondly, what is such an one must leade, as *Lub. 2.* thirdly, what helpe are requisite to the leading of such a life, as *Lub. 3.* but also what directions is requisite therunto.

~~and especially how arreall our
fancies vnto Christis answering
goodnes. Chap. II. Lub. bne vnde
Q. Howe that prooved?~~

How is that prooved?
A. By plaine Texts
of Scripture. *Zachary* saith, that
the end of our redemption is,
that wee being deliuered out of
the hands of our enemies, might
serve the Lord without slavish
feare, in holinesse and righte-
ousnesse all our dayes, *Luk. 1.*

75. And *Peter* saith, that wee
who call God Father, should
passe the whole time of our
dwelling here in religious feare,
1 Peter 1.17. And *Paul* willeth
us, that there be not at any time
(early or late, in youth or age,
prosperi-

Prooved.

prosperity or aduertisement) in an
one of vs an evill heart. Rom.
3. 12.

*Q. What doe these commandments
concern?*

A. They doe enforce vs
much, that we ought to call in
our hearts and affections from
carrying vs disorderly against
duty and day, and that we con-
secrate our selues to God every
day, not passing over all to the
Sabbath, as the manner of ma-
ny is (who, if they were well ob-
served, keepe the Sabbath day
full slenderly) but that we walke
with God one day, as well as an-
other.

CHAP. III.

Q. How else is it provided?

A. Because wee are
charged not onely to cleane our
wayes, by taking heed to them,
according to the Word, Psalme

19.9. and to doe all things to
glory of God, I Cor. 10.31.
to take heed to our wayes,
Prome 3.9.1. and to keepe our
hearts with all diligence, but al-
soe doe this daily.

Q. How appeareth that?

A. Iosuah being a Prince
greatly busied, and that not on-
ly in matters of peace, but es-
pecially (which are
none tumultuous, and full of di-
fraction,) is commanded not-
withstanding to meditate and
exercise his minde in the booke
of the Law day and night; that
constantly, early and late, and
all times of the day, Iosuah 1.8.
And David professeith, that his
love to the Law of God was
such, that he did meditate there-
in all the day long, Psal. 119.97
And in another place hee saith,
Every day will I blesse thee, and
praise thy name for ever and e-
ver, Psal. 145.2. Salomon saith,
speaking of Gods Command-
ments,

Prov. 4.23

Deut. 17.
18.19.
Iosu. 1.8.

ments, Bind them always upon thy heart; Pro. 3. 21. And why should not mens hearts be daily given to the Lord, who is more worthy of them? What haue we to do in the day more necessary, more profitable, more sweet and comfortable, as will one day appeare to all, yea even to them who now will take no knowledge of it?

Q. What other prooers have you for this out of the new Testament?

A. Very pregnant! Paul saith, Herein I exercise and busy my selfe, that I may have a cleane and good conscience before God & men, and that alwayes, Acts 24. 16. that is, one day as well as another, and one time of the day as well as another time. Which cannot possibly bee performed, except a man tye himselfe to take heed to himselfe at all seasons; first and chiefly in respect of God, who feeth the heart and looketh inward.

Luk. 16. 27
28.

inward affections; and also of man, who feeth the outward actions and behaviour. And in another place (speaking of the promise of eternall life) he saith, *To the which promise our twelve tribes, awyages (or every day) seruing God night and day, hope to come, Acts 2.6.7.*

Q. What obserue you here?

A. I obserue this, that hee saith not barely, that they serued God (which all men will grant ought to be done, at least upon the Sabbath, and at some other set times,) but that they looked to it alwayes day and night euery day of the weeke, and every hour of the day, both morning and evening and mid-day, with earnestene, constancy and continuance,

C H A P. I V.

Q. VVHastis the thirdrea-
son?

Third rea-
son.

Eccl. 7.18.
iam. 5.13.

A. Because so many parts of a daily direction are set downe and commanded by God in his Word, as may serue to guide us safely and holily throughout e-
very day; for we are directed there how to beginne the day, how to proceed in the severall actions thereof, and in what sort to end the same. How to carry our selves at home and abroad, alone and in company, how to use prosperity, and how to behave our selves in the day of adversity; and therfore one day as well as another, is to bee consecrated to God, and not left free to our selves, to passe it as wee thinke good; as many (even of such as profess the Gospell) doe in a very vnyprofitable and vncom-
forta-

forrable manner do to exhibe
Q. Can you preſerue this by
Scripture?
A. Yes; for (besides the teſtimonies alleged before) where
it is ſaid, Eschue euill and doe
good; ſeeke peace and follow
after it, *Pſalme 36. 3-4* Ceafe
to doe euill, and learne to doe
well, *Eſay 1. 16, 17*. Can wee
be fo groſſe, as to imagine that
this is to be done ſome one time
of the day onely, and not rather
all the day long? Further, where
the Wile-man laiſh concerning
the precepts and iuſtructions of
God our heavenly father, But
lēt them upon thine heaſt as moſe
governaunce of thy ſpirituall life
and abouyt thyne ſteps of all
precious Jewels, in ſall And
abée as thou walkeſt, it ſhall moue
for thee, (as a ſentinel) to waſe
thou ſleepeſt, and to waſe the ſunne
when thou art wiþ the dreaſes
of the night, and to waſe the greſſe,
that hee haſt ploughed
now, that God hath not leaſt
heauenisſe.

the guiding of our lives in our own hands; but hath left order in his Word, how the whole day should be passed from our uprising to our downe-lying?

Q. How else may this be proved?

A. The duties required of us are either the duties of the Sabbath (for which the fourth commandement giveth direction,) or the duties of the six dayes. And these are either common to all Christians, as faith, hope, loue, prayer, watchfulness, meeknesse, patience, mercy, sobrietie, iust dealing, truth, contentment, &c. or peculiar to us, in respect of our particular callings, for which the Word of God both in the Commandements and infinite places besides, doth give plentifull directions. *Pro. 6. 23.* *2 Tim. 3. 14.* and requireth them every day. Moreover (to omit other diuisions) man during the whole time of his life, is either afflicted

afflicted or merry; if he be merrie & in prosperity, the Spirit of God directeth him to bee of good comfort, fejoycing in the Lord, singing of Psalmes, &c. if he be afflicted, he is directed to consider (namely the causes and vses of his affliction,) and to pray and call vpon God for a blessed issue, Eccles. 7.16. James 5.13.

Q. Is it possible to use all the helpe, and to performe all the dutys of Christianitie every day?

A. No: for a man may be hindered necessarily from some of them, as reading, and hearing the Word, receiving the Sacrament, Christian conference &c. by sicknesse, imprisonment, continuall imployment, want of meanes and opportunity. Therefore no man is tied to the vse of all the particulars every day, which were impossible; but only to the vse of such of them, as hee shall bee able to performe;

All helpe
cannot be
daily used.

and that in such a manner, as he may give up every night a comfortable account to God, for the Christian passing of the day.

C H A P. V

Vv. Here is the fourth reason to prove, that there ought to be a daily direction.

The fourth reason is taken from the consideration of the danger and inconuenience, arising from the neglect of this holy duty; for he who doth let loose his heart any day, or any time of the day to worldliness, intemperance, or any unlawfull liberty, is like to be caught with the deceitfulness of sin, and to fall into the snare of Satan, who sleopeth not. In respect whereof, the Apostle biddeth us be sober and watch, 1 Pet. 5. 8. Yea

Paul

Fourth
season.Part with-
out directi-
on.

Paul exhorteth us, to watch in all things, and consequently at all times, 1 Tim. 4.5. Besides, experience teacheth, that a man falling in this case, it all not easily recover himselfe, but bee more weakened and endangered by one hours negligence, than receaved and holpen by the diligence of many dayes.

Q. How make you this point plaine by some comparisons?

A. As hee that hath a long journey to goe, will not count this a sufficient direction to understand, that his way lyeth Eastward, or West-ward, &c. but will note by what townes he must goe every day, how he must passe from one to another, what turnings there be on the right hand, & on the left hand; that at night hee may rejoice that he is so nitch the neerer his journeys end (and that in saftie and quiet) then hee was in the morning when he set forth; and

sbewed by
comparis
of a trav
ler.

2 Tim 4.6

hath not (with the greatest part) lost his labour by going out of the way; so ought a Christian to do in the pilgrimage of this world.

*Q. What other comparison
hast thou?*

Of a Sie-
ward.

Luk. 16. 3.

A. As a Noble mans steward doth not make a generall reckoning of much mony laid out, but writheth the particulars of that he payeth and receiuesth, to the end hee may discharge his dutie, and neithier deceiue his Master nor himself; so and much more (as the Christian life is more worth than all earthly treasures) ought every seruant of God looke daily to his waies, that his account for the talent committed to his trust, may least trouble him at night when hee goeth to bed; and consequently at the day of his death, when his body is to returne to the dust, and his spirit to God, the giuer of it.

CHAP. VI.

Q **B** E there any other rea-

Other rea-
sons for a
direction.

A Yes: for first, he that resolueth with himself euery morning to looke to his wayes all the day following, and to keepe a good conscience towards God (the searcher of his heart) and towards men the witnessses of his behauour: and in a word to follow this daily direction; shall finde it of great force to keepe him well when he is wel, and to raise him vp when he is fallen, and to stay him, that hee go not further from God: whereupon, as haue onely a minde to doe well in generall, and doe not set themselves particularly to obserue their waies, but as it falleth out, shall fal more often and more dangerously, and recover themselves againe with greater difficulty.

Last reason
from the
comande-
ments.

*Q. What other reason is
therē? IV. 1. 13*

*A. It is plaine, that God re-
quireth a daily and hourely
looking to our wayes, not onely
by those particular Scriptures
which haue beeene alledged al-
ready, but also by the com-
mandements of the moral Law;
which are giuen for our direc-
tion, not onely for certaine
dayes or houres, but to direct
vs every day, and every houre
of the day : a thing to cleare
and manifest (as might be
chewred by a particular Survey
of euery commandement) that
none can deny it. Besides, as to
esteme one day more than an-
othe (except it bee the Lords
day,) and to prescribe more ho-
lidaies to one day than to another,
is superstition : to to give
liberty to flesh any one day or
houre of the day, is profane-
nesse and hypocrisie. Finally, if
our whole conversation may*

be in heauen, and not some part thereof onely, *Phil* 3.20. it followes, that wee stand in need of some daily direction to keepe our hearts there continually.

C H A P. VII.

Q. **V**hat is this daily direction?

A. It is a gathering together of certaine rules out of Gods word, whereby we may be enabled every day to live according to the will of God, with a faithful and constant endeour to please God in all things every day, to his praise, and to the sound peace of our owne soules and consciences.

Q. **V**hat point obserue you in this description?

A. I obserue foure things: first, that there must be a gathering together of certaine rules, *Psal. 119.9.* Secondly, that there

VVhat this direction is.

4 things concerning this direction.

must be an endeavour to follow them, 1. Chron. 28. 7. Where marke, that it is called an endeavour onely, because perfection is neither required of God, nor to be looked for of the best Christians. And such places as seeme to require perfection, as Psalme. 119. 1. Enke 1. 6. and 11. 28. must be expounded by those that speake of endeavour, as Hos. 6. 3. Heb. 13. 12. Thirdly, this endeavour must be faithfull and constant, Psal. 78. 34. and 119. 10. Isa. 21. 2. Fourthly, that there must be a pleasing of God, and a procuring of true peace to our soules, Colos. 1. 10. Acts 24. 16.

Chap. VIII.

VHAT is the first necessary part of the dayly Direction?

A. To

A. To be truly humbled for our sins, according as (through the due examination of our lives by the law of God) we shall see the greatness and hidiousness of them more or lesse.

Q. What is the second?

A. To be raised vp in the assured hope of the forgiuenesse of them, by the promises of God in Jesus Christ.

Q. What is the third?

A. To prepare our hearts to seeke the Lord, and to keepe them fit and willing thereunto.

Q. What is the fourth?

A. To Arme our selues strongly and resolutely against all euill and sinne, fearing more to offend the Majestie of almighty God, than any thing in all the world besides.

Q. What is the fifth?

A. To nourish our feare, and loue of God, and our ioy in him, more than in any thing else; and (as those that looke for

8 Necessary
parts of this
direction.
Psal. 4.4.
Iam. 1.25
Job 1.5

Acts 2.38.
Heb. 14.23.

Deut. 5.29
Heb. 3.12.

How this is
to be done,
See the 3.
book, Chap.
7.

for his comming, 2 Thes. 3. 5) to endeavour to please him in all things, as occasion shall be offered.

Q. What is the sixth?

A. To continue our untainted thankfulness to his diuine Maiesty for benefits already received, and certainly hoped for hereafter.

Q. What is the seventh?

A. To watch ouer our owne hearts and wayes, and to pray for steadfarnesse and constancy in these.

Q. What is the eighth?

A. To keepe and hold fast our peace with God, and so to lye downe with it at night when we lay downe our bodies to rest.

CHAP. IX.

Q. To make a more full answer to the question before

former points, what say you to the first?

A. Wee must be displeased with our selues, and humbled every day for our sins, as namely, deadnesse of heart, idlenesse, unprofitableness, uncharitablenes, rashnesse, wrath, lust, &c. and not lye downe and sleepe in them. For that which the Apostle saith of wrath (that the Sun must not goe downe upon it, Ephes. 4. 26. for wrath resteth in the boosome of fooles, Eccles. 7. 9. and the Apostle James saith, that the wrath of man worketh not the righteousness of God, James 1. 20.) is true of all other sinnes ; and David did every day wash his bed, and water his couch with teates, Psal. 6. 6. Yea, the very body, root, and fountaine of sinne, is daily to be bewailed, Psal. 1. 3.

Q. What say you to the second? followed him by holwom

A. We ought likewise to be

i. A declaration of
the eight.

Iam. 1. 20.

*2 Assured
by faish.*

ry day to be raised vp to chearfull and liuely beleeving, that our sinnes thus acknowledged, bewailed and repented of, are freely forgiuen, and that onely through the free mercy of God and satisfaction of Iesus Christ: who is freely given vs of God to all that beleue in him, John 3. 16. that is, that doe truly trust in, and rest vpon him alone for pardone of sinnes, and life euerlasting.

Q. How may we be assured of this?

1. By divers cleare testimonies and examples of holy scripture: *Act. 2. 38. Mat. 26. 75. 2 Sam. 12. 13. 2 Chron. 33. 12. 13. Lu. 15. 17. 18. 19. 20.* Out of which it may be soundly gathered that wheresoever true repentance is found there forgiuenesse of sinnes is ioyned with it; and therefore such as truely acknowledge and bewaile their sinnes, which the first rule requireth,

*How this
may be*

Act. 28. 13

church, may with good warrant
embrace and believe the remis-
sion thereof.

Q. How else is it proved?

A. The very selfe same thing
is taught vnto vs by the fifth Pe-
tition of the Lords Prayer;
where all the faifthfull being
willed daily to beg the forgiv-
enesse of their sinnes at the hands
of Almighty God their heaven-
ly Father, are thereby assured
that the Lord wil bestow the
same vpon them, (finding their
harts mercifully inclined to for-
give others,) Mat. 6. 12. 14. 15.
and 18. 15.

Q. What say you to the third
point?

A. How necessary it is to
have our hearts and minds well
disposed and armed against all
sinne, especially against our spe-
ciall infirmities, and to hold the
mastery ouer them, keeping
them in feare to offend, and in
care to please God continually;

may

The 3, 4, &
5. belong to
the breast-
plate of
righteous-
ness.

may appear by the Scriptures
alleged before, Heb. 3. 12, &c.
as also by our owne experience,
which may teach us, that every
day wee are strongly haled to
some sinne, by one occasion or
another.

*Q. What say you to the fourth
and fifth?*

4, 5:
*Flying evil,
doing good.*

A. The fourth and fifth, that
is, the flying of euil, and follow-
ing of that which is good, pro-
ceed from the third, that is, a
heart well disposed, armed and
resolued herein, as the branch
proceedeth from the stocke or
body of the tree; for if we dai-
ly and hourly feare to offend
God, and withall desire and en-
deavour to please him more
than any creature in the world,
it cannot be but we shall eschue
euill, and doe good: and so (by
the mercy and blessing of God)
every day not onely avoyd re-
proachfull sinnes, but also per-
forme many Christian and com-

menda-

mendable duties.

Q. Must a Christian spend the whole day in prayer, reading, hearing of Sermons, and such other duties of the first Table?

A. No: except it be the Sabbath day, but in one lawfull busynesse or other; as husbandry, handy-trade, merchandize, &c. all which must be done in faith, and not (as the manner is) chiefly for the belly, and other carnall respects, 1 Cor. 10. 31. carefully avoiding the common corruptions that cleave to unbelievers in doing the selfe lame things, Mat. 6. 32. And thus going to worke, Christians may and ought to be merry in their worke, and at their meat, Deut. 12.18 and 28.46. Ephes. 5.18. Col. 3.16. while as they who outwardly seeme most merry at these two (especially at their meat,) have more caule to mourne and lament, Eccles. 7.8. Luk. 6. 25.

The whole day (except the Sabbath) is not to be spent in religious exercises.

6 Thanke-
fulness.

Q. What say you to thankfulness, the sixth part of this direction?

A. This duty must be renewed every day, because the mercies of GOD are every day renewed vpon vs, Lamen. 3. 22 and because his mercies endure for euer, as it is often repeated (besides other places of Scripture) in the 136. Psalme, where the Prophet doth in every verse (there being 26 in all) repeat this golden sentence, For his mercy endureth for euer: & Paul saying, In all things be thankfull; sheweth, that our whole life ought to bee (as it were) a perpetuall thankfull-giving. 1. Thes. 5. 18.

Q. What say you to watchfulness and prayer, the seventh direction?

A. These two must be continued throughout the day; for watchfulness preserves the life from offence, as the eye-lids doe preserve

7 Watch-
fulness.

CAP. 3. of Christianity.

405

preserue and defend the tender
apple of the eye; and prayer is
the helpe and hand-maid thereto,
Luke 18. 1. I Thessalonians.

What say you to the eighth,
which is the keeping of our peace
with God?

A. This peace betwixt God
and us, that passeth all under-
standing, being the sweet fruit
of the even former directions,
without which no day of
our life can be truly counted a
holy day, must bee carefully
kept and maintained every day.
For being iustified by faith, wee
have and doe enjoy it, *Rom 5. 1.*
And how can wee rejoyce al-
ways, as wee are commanded
in *4.4. except wee have peace*
with God at all times, without
which there is no true joy? these
times being observed, wee shall
make more safetly all the day
long. But here wee must auoyd
two extremitis; one, that wee
think

8. Keeping
our peace
with God.

2. Extremitis
to be auoyd.

The one so
thinkes that
a godly life
consisteth
onely in the
exercises of
religion.

The other
to leave or
neglect our
particular
calling.

thinkc it not sufficient to regard
these duties some one time of
the day onely. For some do so
carry themselves, that it would
make me thinke they were of
this opinion, that a Christian
need not bee religious and god-
ly any longer than he is in the
very act and exercise of prayer,
reading, hearing, and commu-
nicating. This conceit, that a
godly life consisteth onely in
the exercises of Religion, driv-
eth men into another extremi-
ty, which is, to leave, neglect,
or loath their particular calling,
not considering, that by wal-
king in them according to the
former rules, God is served,
pleased, and glorified as well as
with the other: Else wee must
condemne the generation of
the righteous, as Jacob a holy
Patriarch, Gen. 31. 40. Mo-
ses and David great Prophets,
Exodus 3. 8. 1 Kings 17. 1. 1 Samuel 16.
DIDOME COMMUNI AM HOLY APOSTLE
5547 1813 200 27 211115170 971

Act 18. 3 and 20. 34. rounded

Q. Will it not be impossible to follow all the rules? How now this

A. No; because if but one of the eight rules bee thoroughly followed, all the other will bee familiar, seeing they all hang together as the linkes of a golden chaine: for a man cannot arm himselfe with a mind free from the love of the sinne present, but hee must needs hate the sinne past, desire and embrase the fergivencesse thereof by faith, and finde rest in his soule, and be filled with thankefullnesse &c.

Q. When a man hath intented to bring a fellowe all these distillations, what shall hee doo?

A. His hearte beinge well furnished with these dexterions, the wealth of his hearte and braines, as endless and negotiastic war-changs, vaine cogitations, foolish and poysonous chalcreynishall

This will
not be hard

Benefit of
this.

be much restrained and allayed
in him, and hee well Yenced as
with watch and ward against
all other bates of this deceitfull
world, which is aduersary the
devill shall lay in his way.

Q. What will we say of such
deceitful Professors as content
themselves with their present
darknesse and ungodlynesse?

A. These are in extreme dan-
ger to goe forward earthly one in
his owneway, till they be as blind
as the mole; as deafe as the As-
ter, as dumbe in all good com-
munication with men; as un-
profitable as the salt that hath
lost his favour, which is good
for nothing; no hot for the
dunghill, but to be cast out and
trodden vnder foot. O people
which were baptised & hyscited,
what bothe borne to great ho-
nor & felicity given in this life,
doe contempnfully forgoe it; and
desire wherewithout any griefe
to complain & to envye it: where
od

New and
honest ver-

Misery of
others.

Psal. 58.4.

Mar. 5.13.

In these

and

as if they were well advised, they would flye from a licentious life, being a sweet poyson; and choose to spend one day godlily (cuen for the sound fruit and pleasure of it) rather than a thousand otherwise.

Psal. 84.10

C H A P . X .

Q V V Has outward duties
must commonly bee
done every day ?

A. There bee nine : First, walking with God. Secondly, morning prayer. Thirdly, applying of our callings. Fourthly, the right use of company. Fifthly, right use of solitariness. Sixthly, right use of prosperity. Seuenthly, right use of affliction. Eighthly, the family-exercises. Ninthly, the survey or viewing of the day past.

9 Outward
duties not
perpetuall

T

Q. What

To awake
with Ged.
Gen. 23.16
Prov. 6. 22

Benefit of
awaking
it us.

Psal. 16. 4.

Q. What is it to awake with God?

A. To awake with God is, whan, so soone as we have broken off our sleepe in the morning, we reslove with our selves to giue him the best fruits of the day, and to make it our first worke to commune with him; lifting up our hearts in a briefe, yet humble and earnest manner, by thanks-giving, prayer, and confession of sinnes to his Maiesty, and covenanting with our owne hearts to walke with him all the day.

Q. What is the benefit hereof?

A. Hereby our hearts shall bee drawne the rather to feare and love him, reioyce and trust in him. For being first in account with us, and having the first and chiefe roome in our hearts early in the morning, (when the wicked imagine mischiefe in their beds, and minde worldly

worldly matters so soone as they awake) hee will be more ready to blesse, preserue, and comfort vs all the day long.

Q. What is required in morning prayer?

A. That wee content not our selues with this quiet and secret looking and lifting up our hearts to God; but that before we enter upon any businesse and afaires, we doe (if it may be accomplished) solemnly upon our knees make profession of our repentance, taking to our selves words (as the Prophet saith, Hos. 14. 3.) that is, uttering of our complaints, requests, and thanks-giving with our mouths; preparing our selves by meditation therunto.

2 Morning
prayer.

Dan. 6.10.

Q. What is more specially to be observed in offering up this morning sacrifice to God?

A. Herin it shall bee very expedient in our complaining to make mention of those spe-

ciall
spec'iall ob-
servations
in prayer.

ciall sinnes, whereby we have most displeased and dishonoured God ; and in our thanks-giving to mention and call to mind some speciall favor receiuued at his hands.

Q. What say you to mens particular callings?

*Discharge
our calling.*

Mat. 22.21

1 Cor. 7.20

1 Thes. 3.6

*Reasons
why.*

A. When we haue thus offered up our morning sacrifice, and given to God that which is Gods, we must also giue to Caesar that which is his, chearfully and faithfully, applying our selues (if wee bee servants) to serue our bodily master : otherwise to performe such duties as God hath fitted us for, and called us unto.

Q. Why so?

A. Because we are commanded and encouraged by God so to doe, i Thess. 4.11. Priv. 6.6. &c. and in divers other places : and therefore we are to vse all diligence herein, Jer. 48.10. being assured of good successfe,

Psalm. 1.1, 2, 3. and that performing such duties with heavenly mindes (which is a high point of true godlinesse) wee shall not coole any grace, or quench any holy affection in our selves, but rather kindle and increase the same.

Io:u 1.5,9
I Thal 3.20.

Q. How must we behaue our selves in company?

4 & Right use
of company.
Mat. 10.11

A. Herein three things must bee obserued. first, that we be harmlesse, leaving no ill favour behind us, either by our speech or behaviour. Secondly, that wee frame our selves to beare with, and forbear one another, being ready rather to put up a great deale of wrong than doe a little. Thirdly, that we be carefull both to get some good by the speech and examples of others, and also to doe some good to others by our owne.

Gal. 6.2

Q. How must wee spend the time, when we are alone?

Rom. 1.11,
12

A. No lesse carefully than

T 3 when

How to bee
solitary.

when we are in company, both in avoyding that which is evil, & doing of that which is good: yea rather, much more because we want that bridle to restraine us from sinne, and that spurre to quicken us to vertue, which we enjoy when we are in good and godly company. Besides, Satan is then, as at any other time (and more too) ready to set upon us, as he did on *Lot, David, Christ, and others, Gen. 19.31. 2 Sam. 11.1,2. Mat. 4.1-3.*

Q. How are prosperity and the lawfull comforts of this life to be used?

A. We must vse them very warily and circumspectly, euen as strangers or pilgrims, not swelling or growing insolent, neither waxing idle and prophan; but vsing them with much sobriety and moderation, that wee may be the better by them, 1 Cor. 7.29,30,31. Jam.

L. 9.

Q. How

Q. How must we be affected touching affliction?

A. We must be ready to receive the same with such meeknesse and humility, that our patient minds may be knowne to all, *Phil. 4.5.* wisely waying with our selves, first, what, and who wee be that are afflicted, even most vile and wretched sinners, who haue deserued a thousand times more. Secondly, who it is that doth afflict us, euен God onely wise, good, and righteous. Thirdly, what is the end and fruit of our affliction.

Q. What say you to family-exercises, as prayer, reading, &c &c.

A. I say, that considering how ready we are to be drawne from God, and to forget all good duties, these exercises are to be performed constantly and reuerently, and especially prayer is every day to be solemnly offered up to God.

Q. How must we view the day

T 4 past,

7 Right use
of afflictions
Gen 50.10
Job 33.4
Dan 9.7
Heb. 12.5
10.11
Isai. 41.9
67.71

3 Family
Exercises
Phil v. 5
Ephes 6.4
2 Pet 3.4

9 Viewing
of the day.
past,

past at our lying downe.

A. By looking backe, and considering what good wee haue done, and in what manner, as also what duties we haue omitted, and what sins wee haue committed, what blessings we have enjoyed, and what crossees we have met withall, and accordingly labour to bee affected as occasion is offered, with godly rejoicing, or godly mourning, giving thankes to God for his mercies, and reconciling our selves to him for our sinnes: and so lye downe in peace, ready (if it be the will of God) to make our bed our grave, resolving (if we live) to shun the sinne for which we haue sinarted, and to go on more and more constantly and chearefully in the good duties wherein we haue beene.

C H A P. XI.

Q. **VV**hat is the benefit of
this direction?

A. Very great: For, first, though (blessed bee God) the light of the Gospell hath shined a goodly time in divers corners of this land, yet few (in comparison) are to bee found that be able to guide themselves with sweet peace through their troublesome lives. Secondly, without it (or the like in substance) none can bee long well settled to spend the day religiously, and to passe chearefully from one duty to another, without too much toyle and tediousness, and to rise out of their fass and to keepe themselves well whiles they are well.

Benefits of
this direc-
tion.

Q. What other benefit is there
of it?

A. Thirdly, it will teach us in particular manner how to lye

T S downe

down ; and how to rise up ; how to labour, and how to rest ; how to rejoyce, and how to mourne ; how to feast, and how to fast ; how to behave our selves in company, and how to be solitary. Fourthly & lastly, this course will teach us by proffe and ex-
perience, that the Christian life hath no match for ease, plea-
sure, and delights ; and those most sound, permanent and un-
speakable, as being able to give us heavenly mindes, even
when we deale in earthly mat-
ters ; and so fill us with spirituall
peace and joy, when wee haue
much bodily paine and worldly
sorrow.

*Q. Seeing the well ordering of
our lives, according to such a di-
rection, is such a treasure ; what is
the speciall impediment and hin-
derance unto it ?*

Ans. Surely this, that men
will use no diligence and con-
stancy in it ; for such is their
fro-

*What hin-
ders that
especially.*

frowardnesse, that notwithstanding they find by common ex-
perience, that in other trades
and professions, though a man
haue a naturall aptnesse and in-
clination to them, yet he must
be an apprentice at them, and (as
it were) a diligent student in
them divers yeeres (as seven, or
eight, or more,) before he can
come to be perfect in them; yct
in this most excellent mysterie
of Christianity (being a science
so farre above nature,) and e-
ven contrary unto nature, he is a
rare man who will set himselfe
to bee constantly guided by the
rules of Religion but seven or
eight moneths together: but
inconstantly, and uncertainly, by
fits and good moods, one day
a little, another day more, and
some day nothing at all. So pas-
sing their daies with little pro-
fit to others, and with little true
peace and comfort to them-
selves.

CHAP. XII.

Q. **T**o make a more full declaration of the first outward duty of making with God, set downe, chap. 10. why shold we awake with God?

*Reason why
we shoulde
awake
with God.*

Mat. 6. 21.

A. We ought to awake with God, that is, to have godly and holy cogitations assoone as ever our sleepe is ouer, for diuers reasons: First, where our chiefe treasure is, there ought our hearts and thoughts first and chiefly to bee; but our chiefe treasure, hope, and happiness is in Heaven, laid up with God in Christ, therefore our first thoughts ought to bee heavenly and spirituall. Secondly, such gracious thoughts are good means to revive and renew that foundnesse of heart, and sweet peace of conscience wherewith we lay downe, and to supprese such roots of bitternesse as will else

else staine the actions of our life, and to keepe us in good frame all the day long : which will the more hardly be done of us, if we suffer our hearts to range and go astray at our first awaking out of sleepe.

Q. Wherefore else ?

A. Thirdly, because the faithfull haue a promite, that (if they bee not wanting to themselves) *Wisdom shall commyne with them when they wake,* Pro. 6:22. that is, God will be ready by the gracious working of his holy Spirit, to bring to their remembrances the sweet and sound instructions which hee hath set down in his holy Word. Fourthly, the examples of the Saints of God are encouragments to the performance of this holy duty. What a blessed waking was that of *Jacob*, who having thought of God at his lying downe to sleepe, and being comforted by him in his sleepe,

Gen. 28.
16, 17

sleepe, did awake with joy and admiration of the greatnessse and goodnesse of God. This was Davids daily practice, *Psal. 119*

I47.

Q. How shall they doe, who through barrennesse in good thoughts, are not able to set their heareisaworke?

*Helpes for
weake ones.*

A. Let such be provided before-hand of some good matter: as first, with all thanfulness to acknowledge how they have beeene refreshed by their rest and sleepe, and kept from the manifold dangers of the night both bodily and spirituall. Secondly, let them thinke upon their glorious and blessed resurrection, whereof their awaking out of sleepe is a lively image, *Psal. 16.* and *17.* in the end. Thirdly, let them meditate vpon their spirituall armor, described, *lib. 3.* chap. 7 or vpon some of the observations set downe about meditation, *lib. 2.*

CNP.

cap. 8, or upon the parts of the daily direction, set downe, cap. 8, of this booke.

Q. What may be one maine and speciall point for all men to muse upon ?

A. They may muse earnestly upon the louing kindnesse, free mercy, and unchangeable love of God in Iesus Christ ; the remembrance whereof at our first awaking out of sleepe, will be more comfortable (if we carry such minds as we shoule), then any worldly thing can possibly be unto us. For even as he that being condemned to dye a temporall death, at his very first awaking would conceive great joy, if one shoulde bring him certaine newes that his pardon were obtained, and some good preferment procured for him ; how ought he to rejoyce, that being by nature the childe of wrath, shall be certified by his owne conscience (the Spirit of

Gods ioue
in Christ is
chiefe.

God

Luk. 13.32

This hindres
not our bu-
finess.

God bearing witnesse thereunto) that hee is not onely freed from eternall condemnation, but also made an heire of an everlasting Kingdome.

Q. Will not this manner of awaking with God hinder men from thinking upon other necessary busynesse and duties of their calling?

A. No: For a Christian being well prepar'd, may in a small space lift up his heart to almighty God his heavenly Father, and (as it were) salute him with an holy rememb'ring of his fatherly kindnesse; giving him humble and hearty thankes for his present refreshing and late preservation in soule and body, which is our true waking with God: which will be so farre off from hindring our conscientiable cogitation of other things, that it is the onely right way to thinke of them, as they ought to be thought upon,

Q. What

Q. What if (notwithstanding all this furniture of matter) the mind be not strong enough to hold it selfe attentive to such holy meditations?

A. Then if thou hast a fit companion that is awake with thee, seeke to fasten upon some good matter that may be profitable for you both : but if such a one be wanting, then arise (if it be conuenient) and set thy selfe to offer up thy morning sacrifice upon thy knees, as thou art directed in the second duty. But if it bee not convenient to rise (in regard of health, or otherwise) then either reade some part of Scripture, or other good booke if thou bee fitted for it ; or else repeat some things by heart which thou hast learned, as some Psalme, or peece of a Chapter, or at the least (doing it with true devotion) the tenne Commandements, or Lords Prayer, till thou hast seasoned thy

Good speech
is a helpe to
such as be
barren.

thy heart, and saluted the Lord, (as hath beene said,) before thou beginne to bid the world good-morrow, and to thinke upon thy earthly busynesse.

Q. How is a Christian to busie his mind while he is making himselfe ready?

VVhat to
mind in
making us
ready.

A. Because this usually taketh up a good deale of time with most men and women, and especially with some that are more slow about it (though every one ought to bee as speedy as he can) it shall bee good in that time to goe ouer the severall parts of the spirituall armor set downe and described, lib. 3, cap. 7.

C H A P. XIII.

Q. VVhat say you to the second duty of beginning the day with prayer?

A. I say, that so soone as we can

Morning
pray'r.1 Thanks-
giving,

2 Confession

Fruit of hu-
miliation.
Job 40.4

can conveniently, we are to goe about it, and set upon it, in solemnne manner humbling our selves upon our knees ; first, acknowledging the kindnesse of our God, in benefits daily and hourely received both to soule and body ; and that not onely in generall, but sometimes more particularly, that wee may bee more neerely knit unto him. Secondly, humbly and heartily recording and viewing our sins, bewailing and confessing them to G O D, accusing our selves for them, and being humbled under the burthen of them, and touched with a speciall remorse for those sinnes which most pursue us.

*Q. What may bee the fruit
ibereof?*

*A. Hereby we shall see our
selves to be most vile and wret-
ched persons, infinitely indebt-
ed to the iustice of God ; and
not onely kept backe from car-
nall*

Heb. 5.7.

3. Petition.

nall confidence and security, but also become humble and broken-hearted, and send up most strong cryes to God in Iesus Christ, confidently looking for the pardon of our sinnes, and so find the death of Christ daily fresh, sweet, and savoury to our soules.

Q. What is to be done in the third place?

A. In the third place we are to pray earnestly and in faith for grace and power to mortifie our sinnes, and to direct our wayes according to the word of God, and then for all earthly blessings needfull for us : and further for the feeding of our owne necessities, to be moved with compassion towards our brethren, and to pray for the like graces and blessings to be bestowed upon them.

Q. Must this be always the first worke of the day?

A. Yes, except it be in time
of

This must
be our first
worke.

of sicknesse, when men keepe their beds, for then it may bee joyned with the former direction of awaking with God: and though our paine make our prayers short, yet they must be no lesle fervent than at other times. And if in health it cannot be our first worke, yet let us beware, lest our deferring of it make us neglect it altogether, but take the next opportunity that is offered; neither let a light occasion (for such shall never be wanting) make us deferre it, especially let not our owne sloth and unwillingnesse (which is even with us) cause us to omit it, and slip it over.

Q. What is the reason, that many using this exercise daily reape little or no fruit at all by it?

1 Cor. 3. 6

Examples.

A. Because either they come not to it with humble and well ordered hearts; or else there is some speciall sinne in the way,

b

by means whereof it cannot (as it were incense) ascend up into the presence of God.

C H A P. X I I I.

Q. VV What is to be considered in the third duty about our calling?

A. Our mindes being thus prepared and well ordered by the two former duties and directions, wee are to set upon our particular callings; wherein three things are to bee considered; first, that a Christian, besides his maine and generall calling of Christianity, must live in some lawfull and particular calling. Secondly, that (not omitting the exercises of godlinesse) they must faithfully and diligently walk in the same. Thirdly, that they who doe so (which none can but onely Gods children) doe highly please God there-

Thirdly, of
our lawfull
callings.

therein, and doe find great helpe thereby to passe the whole day religiously and Christianly.

Q. How doe you prove the first point?

A. First, by plaine Texts of Scripture, as where it is said, In the sweat of thy face shalt thou eat thy bread, Gen. 3.19. and Paul iaith, Study to bee quiet, and to meddle with your owne businesse, and worke with your hands, 1 Thes. 4.11. and afterwards he taxeth them that liue not in a particular calling, as disordered persons, not fit to bee kept company withall, yea as busie-bodies, and such as are not worthy to eat.

Every Christian must
have some
speciaall
calling.

1 Thes. 3.6

Examples.

Q. How else prove you this?

A. By the practice of the Church, and example of Gods Saints in all ages, as Abel, and others before the Flood; the Patriarkes, Abraham, Isaac, Jacob, and his sonnes before the Law; with infinite others both under

the

the Law, and under the Gospell.

Q. How prove you the second point that we must use faithfulness and diligence therein?

A. Because, first, hee that is slothfull and negligent in performing the duties of his calling, and doth walke loosely, and carelesly therein, is next couzen to him that liueth without a calling ; yea he is brother to him that is a stroy-good, or a great waster, Prov. 18.9. Secondly, seeing to walke in a calling, is the worke of the Lord, (as hath beeene proved in the former answer) hee that doth it negligently is accursed. Thirdly, God of his rich mercy hath allowed man six dayes, not to loyter, but to labour and dispatch his busynesse in, Exod. 20. Fourthly, besides without diligence in a particular calling, superiours could not governe and provide for their inferiours, nor infe-

*2 That wee
be diligent
in them.*

[er. 48. 10]

*Neglect of
callings,
breake all
Tables.*

inferiors serve and please their superiors, according to the fifth Commandement; nor either of both preserue their health, according to the sixth Commandement; nor avoyd idlenesse, and the frats thereto, according to the seventh; nor shun the crime of theft, forbidden in the eight; and preserue their good names, as they are willed in the ninth; but be euer coveting and discontent, contrary to the tenth Commandement. It were infinite to reckon up the faines and dangerous discommodities that attend upon them that either live without a calling; or deale negligently and carelesly in their callings, as appeareth (to omit other testimonies) Pro. 6.
11.13,14. and 24,30.

Q. Is there any other reason to prove this?

A. Yes: for fifthly it may be proved by the woful experience

This is my
wyses
punished.

¶ such, as haue either walked in an unlawfull calling, as Theeyes, Coseners, Gamesters, and Parasites, Stage-players, and such like ; or else wandred without a calling, who besides that they are commonly unprofitable caterpillers, yea burdensome and chargeable to others that haue little need of them, and little delight in them, they either grow prophane in their lives, or fall away from the truth of religion into damnable sects and erroneous doctrines.



Q. How appeareth it (to come in the first branch of the third point) that diligent walking in one calling pleaseth God ?

Diligence is
pleasing to
God, and a
help to other
duties.

A. This may easily appeare to any that shall consider, that as hee that hath no lawfull calling, or walking negligently in a lawfull, breaketh (in a manner) all the commandements of the second Table, thereby highly displeasing God, and pulling

a curse vpon himselfe, so he that walketh diligently in a lawfull calling, keepeth the commandments of God, which hath alwayes a promise of blessing annexed to it, *Levit. 20. Deut. 28. Prov. 10. 4. 22.*

Q. Doe all please God, that labour painefully in the Ministerie, Magistracie, Husbandrie, Merchandize, Handie-trade, &c.

A. No, but only where these rules & conditions are obserued; first, that hee who thus painefully laboureth, be a true beleauer (for without faith it is unpossible to please God, *Hebr. 11. 6.*) and one that endevoureth daily to amend his life. Secondly, that hee performe earthly busynesse with an heavenly minde, and so that his paines and care about his particular calling doe not hinder him from performing the exercises of Religion in due time, and from growing

*Three rules
herein to be
observed*

in grace thereby, and so play the good husband, as that hee become not a worldling, finding more sweetnes in his worldly gettings, than in his spirituall gaine. Thirdly, that he so shunne unnecessary meddling in other mens matters, that hee bee not shut up in his owne bowels, with neglect of dealing in his brothers causes, when duty and conscience doe bind him thereunto.

Q. You have satisfied me for the two first branches of the third point; what say you to the third, how is this walking in our calling a furtherance to a godly life?

A. Seeing to labour diligently in some lawfull and particular function, is that which God onely wise and mercifull will have us bestow the greatest part of every day in (except on ly the Sabbath day) how can it bee but a great furtherance to a godly life, to follow God in doing

*This is a
furtherance
to a godly
life.*

doing that which hee requireth at our hands, and to walke in that path with so many thousands of his Saints (as also his onely begotten Son in the daies of his flesh, *Luk. 2.57.*) have troden before us? And how is it possible for any man to live godlily in this world, that befloweth so great a part of his life otherwise than God requireth in his Word? This which hath been spoken doth not simply deny a Christian man liberty to change his calling. For though it must not bee done rashly, because usually a man may be best able to deale in that wherein he hath beene trained and brought up, yet if by reason of the decay of his former trade, or any other necessity besalling him, doe force him unto it, he may betake himselfe to another calling, so it bee lawfull, and he in some measure able for it. Yea, if he be ditabled from

Mark. 6.3.

Exod. 3.1.

following any trade at all, hee must patiently beare it, & make it his calling to serue God and trust in him, and hope for such releefe as shall be competent; looking after a while to be receiued into the bosome of Abraham, where he shall be abundantly comforted and refreshed, Lnk 16. 22. 25.

Q. What is the use of these three points handled in this chapter?

A. To convince and reprove them that take not this course, and to encourage all true belieuers to walke cheerefully and diligently in some lawfull vocation; seeing it is a thing so pleasing to God, and so profitable to themselves and others; the want of which consideration maketh mens callings and labours so tedious and burthen-some, that even the godly Minister, who hath the most sweet and heauenly calling, can hardly

To make our
labours
chearefull.

1 Cor 15. 10.
& 20. 8
Esa 49. 4
Ier. 55. 3

ly

ly be chearefull, and comfortable at his worke.

CHAP. X V.

VHAT say you to the fourth rule or duty directing us in company, &c.

A. It is very necessary, because, first, we often take much hurt by company, and be in farre worse case by meanes thereof for want of good direction and heedfulness, than we were before we came into it. Secondly, experience teacheth, that there be very few meetings wherein men are not made a great deale worse the one by the other.

Fourthly,
Right use of
company.

1 Cor. 15. 33

Q. Why so?

A. Because in company many occasions are offered, as of glorifying, so of dishonouring God, and of troubling and grieving our selues and others. Besides, the tongue is an unruly

Many occa-
sions offer
in company.

member, able to fire the whole body, being it selfe set on fire of Hell, *Jam. 3.1, 2; &c.* as for the heart which setteth the tongue on work, it is vncharitable, concited, suspitious, prophane, wanton, worldly, &c. yea a very fountaine of evill thoughts, oathes, adulteries, false-witnesses, slanders, &c. *Matth. 15.19.* Hence commeth such swearing, brawles, ribaldry, prophane jesting, idle speeches, (for which wee shall give an account at the day of Judgement, *Mat. 12.*) and at the best, endlesse talking of matters that concerneth either worldly profit or pleasure. This made *Job* to carefull to sanctifie his children after their meetings and love-feasts, that is, to warne them to prepare themselves by repentance and prayer, and such legall rites as he had taught, to come and partake the publike exercites of religio, as the word, prayer, and sacrifices in an holy

reve-

reverend and profitable manne; as fearing lest by their company keeping (which in it selfe was lawful and louely) they had dishonoured God, and hurt one another.

Q. What particular rules are to be observed concerning company?

A. First, seeing there is such danger in it, we are not to rush unadvisedly into it, but with feare and trembling, and upon good occasion. Secondly, we are to determin with our selues before-hand, to doe others good as wee bee able, and to helpe them forward to eternall life; purposing also to get some spirituall good to our selves, as occasion shal be offered. Thirdly, we are to resolute, if we can doe no other good, at least to bee harmlesse, leaving no ill favour behind us, by our speech or behaviour, Pro. 10.10. and 20.5. Col.3.12. 1 Thes.5.23. James

The rules
concerning
company.

5.20. *Iude v. 20.* *I Samuel 23.*
16.

Q. What must wee doe for the attaining unto this?

How to use
company
well

A. First, wee are to pray for grace, before we goe into company; euen as *Jacob* prayed God to keepe him from the sword of *Esaū*, so should we pray to be kept from the tongues and talke of prophane *Esauits*, that we be not infected by them, *Gen. 32.*

11. And likewise (if wee can) thinke of some profitable matter beſfore-hand; & being come into company, our hearts must bee lift up to God to the same end. Secondly, we are wisely & carefully to wait for, and lay hold upon the best and fittest occasions of doing & receiving good. Thirdly, we are firmly to purpose with our owne hearts, not to thwart nor crosse others, but in the spirit of meekenesse, and lenity to beare one with another; and for that end to put

Gal. 6.1,2.

Col. 3.12

on

on as carefully (as we doe any part of our apparell) brotherly love, which is not envious, boasting, reioycing in iniquitie, provoking others, or easily provoked unto anger, neither doing or speaking any uncomely thing; but suffereth long, yea, suffereth all things, hopeth all things, endureth all things, &c. *1 Cor. 13.* and in a word, coveteth a multitude of sinnes.

Q. But because many are barren, and unacquainted with this dutie, what particular matter shoulde we talke of, to edifie one another withall?

A. For the furnishing our selues with matter (if no present occasion be offered, as was to our Saviour Christ, *Luk. 11.27, 28.*) we must have consideration, both of the things, and of the persons. The things that we must thinke of, are either such a point of Gods Woed, that we have lately heard, preached, or

*Pro. 10.12
1 Pet. 4.8*

*Conferre aff
Gods woed
and waſhing
Luk. 11.12,
22.*

other-

otherwise read or mused upon; or some worke of God lately fallen out, which the speaking of may edifie, wherein we must avoid the common abuse, which is to turne over such things as table-talk, and matter of newes, without making any further vse thereof.

Q. What if wee cannot thus furnish our selues?

A. Then let us read, or cause to be read some part of Scripture, or of the Acts and Monuments of the Church, or sing a Psalme, as by due observation of the circumstances shall appeare most fit. And touching the persons, a due regard must bee had, whether they be our superiours, inferiours, or equals; whether they bee prophanes or wel-affected; whether they need instruction, rebuke, quickning, or comfort, and such like differences; that we may accordingly apply our speeches to their edifying.

To see de
same pre-
table mag-
ister.

difying and our owre, as Christ did, *Luke* 14. 7,8. and 11. 27, 28.

Q. Why should men be so carefull to furnish themselves in this behalfe?

A. Because(beside that which hath beene said before) we are commanded to obserue one another, *Heb.* 10. 24. and to exhort one another, *Heb.* 3. 12. and to redeeme the season, *Ephes.* 5. 15. Now a word spoken in his place, is like apples of gold, with pictures of siluer, *Prov.* 25. 11. and *Paul* saith, Let your speech be gracious, that is, framed to the profit of the hearers alwayes, and powdred with salt, that is, with spirituall wisdome, and Christian modesty, *Col.* 4. 6. and againe, Let no corrupt communication come out of your mouthes, but that which is good to the use of edifying, that it may minister grace to the hearers, *Ephes.* 4. 29,30.

*VVhy so
carefull.*

and

and in another place, Exhort one another, and edifie one another, *i Thes. 5.11.* and where *Paul* saith, The Pastor must be an example in word and conversation, *i Tim. 4.12. &c.* it appeareth, that the people must follow the example of their Teachers. A godly learned man was wont to say, that hee never departed out of company, where hee had wholly omitted good speech, having opportunitie thereunto, but he was checked and accused in his owne conscience for it; and why should we be more negligent then Papists and Schismatiques in such practices? and we see how ready the Apostle *Paul* was, not onely to take occasion of good speech when it was offered, but also to seeke and wait for it before it was offered, *Act. 26.27, 28, 29.*

Q. What if for all this, men cannot or will not resolve themselves?

A. It.

Without
this,better
alone.

A. It were much better for them to tarry at home, to looke to their families, and to attend vpon their owne callings and affaires, than to goe into company, where they haue neither hope nor heart to doe good to others, or to receive any good themselves : for though by ordinary meetings, a certaine ci-vill kindnesse bee maintained, yet where no further thing is sought after, God might hane more glory (or at least bee lesse dishonoured) by our keeping at home in our priuate houses.

Q. What if (as it often falleth out) wee meet with brutish or scornfull persons, that will endure no wholesome communication?

A. Let us then remember the saying of our Savior Christ, that it is not good to give that which is holy to dogges, nor to cast our Pearles before Swine, *Matth. 7.6.* neither to have any fellowship with the unfruitfull

*Give not
holy things
to dogs.*

wiselye
and jcke to
winne.

full workes of darknesse, Ephes. 5.7. yet because wee are commanded to vse edifying ipeech, and good things take not effect by and by, wee are not altogether to be discouraged ; but as wisely and peaceably as possibly wee can, to breake them off from their unsavoury talke, or to give apparant token of our dislike, and to be more wary afterwards, that wee fall not into the same, or the like unruly company againe ; remembryng what the Wise-man saith, Depart from the company of a foolish man, when thou seest not in him the words of wisdom, Pro. 14.7.

Q. What rules must wee observe in reproving or admonishing our brother?

A. 1. We must be sure, that the thing we admonish him of, be e a fault ; for he that answereth a matter before he vnderstand it, it is a folly and a shame unto him.

Four rules
in admoni-
shing.

Pro.18.13

him: and wee reade of many wise and worthy men, who were deceived in judging of the fact of their brethren, though they did charitably forbear to proceed against them, till they had heard them, *Job. 22.* Secondly, wee must have at leaft some good probability, that the same is committed bythem; as *Eli* had, before hee reproved his sonnes, *1 Sam. 3. 22.* else it would bee a meanes rather to harden, than to amend our brother whom wee admonish. Thirdly, wee must bee carefull that wee be not justly chargable with the same offence our selves, *Mat. 7. 8.* Finally, as all things must be done in love, so must this duty of admonition, if we looke to doe good by it.

Q. What rules must we obserue, when we meet for the exercise of our bodies, or recreations, of our mindes?

A. First, we must be perswaded

*Eight rules
for recrea-
tion.*

2 Cor. 7.29

Pro. 25.28

Ephes. 5.16

ded in generall, that recreation is lawfull, *Rom. 14.23*. Secondly, we must be well assured, that the particular recreation wee use, is not only lawfull in it selfe, but also that it is expedient and profitable for vs, and of good report in the Church of God, *Phil. 4.8*. Thirdly, wee must use it, not when wee list, but when we haue need of it, being wearied with the labours of our callings, or otherwise freed and fitted for it. Fourthly, we must in the use, besides the duties of prayer and thankes performed before (whereby all things are sanctified to us, *1 Tim. 4.*) haue our hearts lift up to God, lest they bee too much stolne away with earthly delights. Fifthly, wee must have a great care to moderate our passions, as pride, anger, lust, coveting. Sixthly, wee must not bestow too much time about it, or make a toyse of it, or omit other necessary du-
ties

ties for it. Seuenthly, our companions must be, as neere as is possible, men fearing God, and of good name in the Church. Eightly, our end must bee the glory of God, and the fitting of our selues for the duties of our calling.

Q. You have shewed mee, how we may do good in company, what rule is to bee obserued for receyning of good?

A. In good company wee shall behold many gracious examples, and worthy patterns of true godlinesse, which wee must diligently marke and follow, according to the exhortation of the Apostle, who saith, Be yee followers of mee, as I follow Christ. To this end a whole cloud of witnessses is set before vs, Heb. 11. whom wee are exhorted to follow, Heb. 12. Now as wee are to follow their patterne of whom we reade, as the patterne of Abrahams faith and obe-

Psa. 119.63

1 Cor. 10.31

How to receive good.

obedience, John 8. Rom. 4. and the patterne of Josephs chrafty, of Moses meeknesse, of Iobs patience, &c. so we are to follow those faithfull and holy men, whom we heare and see, Heb. 13. 7.

CHAP. XVI.

Q. *T*O come to the fift duty, why are wee to be carefull of our behaviour in solitariness?

A. Because, first, we are to take heed to our selves at all times, therefore when wee are alone, as all men necessarily be, though some men more than others. Secondly, wee are many wayes provoked to offend and let loose our hearts to sin, when none is present, by feare, or shame to hold us from it. Thirdly, the most sinnes that are committed openly, are first invented, plotted,

*Right use of
solitariness
Reasons
why.
Heb. 5. 12.
Gen. 8. 11*

plotted, and purposed secretly, *Mich. 2.1.* Fourthly, example: doe shew the same. *Eve* was tempted by the *Serpent*, *Gen. 3.* *Lot* by his daughters, *Gen. 19.* *Joseph* by his Mistresse, as she by her own lust; *David* by his concupiscence, *2 Sam. 11. 1.* and Christ by Satan, *Mat. 4.* when they were alone.

Q. Wherefore else?

A. Fifthly, because they that will bee watchfull and circumspect in the time of their solitariness, shall come better furnished to doe and receive good in company. Sixthly, if Heathen men (as *Cicero* and *Scipio*, the one with his pen, the other with his musing) would be profitably employed when they were alone; how should Christians be ashamed either to bee idle, or to give place to a number of noysome and deceiveable lusts in solitariness? Seuenthly, hence it is, that many, not only

of

of the simple and ignorant, but also of the wise and learned, find not that heauenly sweetnesse in their own liues, nor that fitnesse to season others, because they are not so conversant with God in their solitarinesse as they shoule.

Q. Seeing there bee so many reasons to perswade to performe this dutie, what generall rule must we obserue herein?

A. One plaine and certaine direction is, to keep in mind the things that we are to bee occupied about in solitarines; which things may be drawne to three heads; for either wee are to thinke of our sins to overcome them, or of our worldly busines and affaires, how (in due time and manner) to dispatch them: or else of some heavenly and holy matters to reioice in them. And for those who are fitted for it, they may reap profit by studying and reading the booke; especially of godly, learned, and witty

*One good
rule how to
be occupied
alone.*

Psal. 19.12

*1 Thes. 4.11
Coloss. 3.1*

witty men, and chiefly of the Prophets and Apostles.

Q. What particular rules bee there for our better direction, when we are alone by our selves?

A. There be five: the first is, not to beat our braines, or curiously to busie our selves in censuring of other men, or in musing of matters impertinent or unprofitable, *Matth. 7.1,2.*

1 Tim. 5.13. The second is, not to plunge our selves too deeply in the cogitations of our owne worldly affaires, which may bring us in too much loue with the creature, and lessen our loue to the Creator, *1 Tim. 6.9,10.*

1 John 2. 15,16. The third is, that wee bee carefull to set our mindes more seriously upon good and holy things, being freed from many interruptions and lets, which in company wee should meet withall, *Psal. 4.4,5 Esa. 26.20. Matth. 6.6.* else to relish and delight in heavenly things

5 Particular
rules how to
be alone.

I.

2.

3

4

things, will (through the com-
monnesse of them) coole and
decay ; as came to passe with
the Iewes, *John 5. 35.* and with
the Galathians, *Gal. 5. 7.* The
fourth is, not to thinke too well
of our selves, as *Peter did, Mat.*
26. 33. but rather with *Paul* to
forget that which is behiud, and
to follow still hard towards the
marke, &c. *Phil. 3. 14, 15.*

5

Q. What is the fifth rule?

A. The fifth is, to beware
and take heed, lest in thinking
of the sinnes that reigne in the
world, we be not secretlyallured
to like of them our selves ; for
Satan can change himselfe into
an Angell of Light, *2 Cor. 11.*
14. and entangle us with the
love of that we mislike. Thus
Juda the sonne of *Jacob* was ser-
ved, *Gen. 38.* for he hating and
disliking adultery, (as appea-
reth, *ver. 14, 15.*) was ouertaken
with incest, *verse 15.* because al-
though hee went about lawfull
and

nd necessarie busynesse, yet his
heart was not well armed in soli-
tariness. And this is a com-
mon fault, that men having ta-
ken a little paines in companie,
doe straight-way give them-
selues the bridle in solitariness;
as on the other side it is the
manner of many (especially stu-
dents) having taken paine a-
lone by themselves, to give the
bridle to their affections in com-
panie.

Q. What say you to melancho-
licke persons ?

A. It is not fit for them to be
much or long alone, for feare of
casting themselues into further
and more dangerous dumps; for
by reason of this humour, and the
advantage that Satan taketh by
it, they are lesse able to governe
themselues, and lye more open
to strong and violent tentations.

M. lancho-
licke not
long alone.

CHAP. XVII.

5 Part, of
well usag
prosperity.

What it is.

Whyschard
to use pro-
sperity

Q. To speake something of
the sixib duty of using
prosperity well, what is prospe-
rity?

A. Prosperity noteth out
not onely freedome from affi-
ction, as sorrow, sicknesse, po-
verty, reproach, &c. but also an
enjoying of outward blessings,
as health, riches, credit, peace,
friends, louing wiues, dutifull
children, faithfull seruants, &c.
and whatsoeuer pleasure and de-
light may lawfully bee enjoyed
by any true beleeuere.

Q. Is it such an hard thing in
prosperity, to walk faithfully from
day to day towards the kingdome
of Heaven?

A. Yes, no doubt, for first,
woful exderience teacheth, that
commonly the more a man
hath (I speake euен of these that
goe before others in embracing
the

the Gospell .) the more, I say, a man hath of these earthly commodities, the lesse he is enriched with spirituall graces: and as the one increaseth and multiplieth (I meane outward riches) so the other dyeth and diminisheth; and the greater ability men haue to eat the fat, and drinke the sweet, the lesle sweet is the service of God, and every good and holy duty unto their soules.

Deut. 8.10
Pr. 30.22

Q. *Is not this much to bee lamented?*

A. Yes verily : and the rather, in respect of the purposes they had, and of thevowes and promises that they made, yea and the practice of godlin: sic which they used in their affliction, or meane estate ; but being restored to a better estate and condition in the world, they grow much worse ; and begining with Peter (not knowing what hee said) to set up their

barber
book.

Revel. 2.4.

rest and say with themselves, It is good for us to be here, and to live alwayes in this merrie world, *Mat. 17. 4. Luke 9. 3.* Hence it commeth, that in many houles the exercises of religion are laid aside, either altogether, or in a great part; and those which are used, are very slenderly performed: and not so onely, but thole vaine (if not unlawfull) pleasures are taken up againe, and followed with greedinesse, which were banished before.

Q. What other proofe is there besides experience?

A. There be divers testimonies and examples of holy scripture. The wise man in his holy prayer desireth the Lord not onely to keepe him from poverty and want, but also from riches and abundance, as being a more dangerous extremitie then the other, *Prover. 30. 7,8.* Our Saviour speaking but of one

one part of prosperity (namely riches) saith, Oh with what difficulty shall they who haue riches, enter into the kingdome of heauen ! *Mar. 19. 13.* Moses complaineth, that prosperity made him that shoulde haue bin upright, (even Israel Gods peculiar people) spirne with the heele. Gods usuall dealing with his owne children doth also prove the same, as appeareth by the saying of *Salomon, Prov. 3.* alleged by the Apostle to the Hebrewes, *chap. 12.6.* and *Dav.d,* a man according to Gods owne mind, confesseth, that before he was afflicted, hee went astray, *Psal. 119.67.* And a little after hee saith, It was good for him that hee was afflicted, vers. 71. and how hee fell and failed in his prosperity wee read *2 Sam. 11 and 24. 1, 2.*

Q. Seeing it is so hard a thing as you haue proued, what course must we take to use prosperity well ?

X. 3

A. We

how to use
prosperity
well
1 Cor. 6.15
16.

To weaken
earthly de-
lights.

1 Cor. 6.10

5 Observa-
tions to
weaken the
love of the
world.

1. Vanity of
earthly
things

Eccles. 1.2

A. We must endevour dai-
ly to abate, and weaken in our
selues the love of earthly things
which wee have too much
strengthened through our owne
folly, and to expell (as I may say)
this spirituall drunkennesse, that
all men are so prone unto; and
to breake the knot of amitie
(being never so fast tyed) be-
twixt our hearts and this earth-
ly felicity, not suffering our af-
fections to be too fast nailed
therunto; for the which pur-
pose five rules are to be obser-
ved.

Q. What is the first rule?

A. We must weigh and con-
sider, how vaine and fleeting
all things under the Sunne are,
even those that men make grea-
test reckoning of; and how un-
certayne our hold is, when we
thinke our selves most sure of
them; for the fashion or shad-
ow of this world passeth a-
way, 1 Cor. 7. 29, 30, 31. and
riches

riches (which most men count the chiefest worldly blessing) is compared by the Wile-man, to a bird sitting upon a bush, ready to take her flight before a man can fasten upon her : yea they are said to bee very nothings,
Prov. 23 4,5.

Q. What is the second rule?

A. We must suffer our selves to bee perswaded that we shall many wayes bee in danger of sore plunges by reason of them; as may appeare by the names given them in the Scripture, whereas they are compared to snares, thornes, darts, &c. *Mat. 13. 22.* and are reserved for the hurt of the owners thereof; besides other reasons set downe before in this Chapter, in the second, third, and fourth questions.

Q. What is the third rule?

A. Wee must often record that they are not our owne, but borrowed, and that of him who

Second,
danger by
them.

1 Tim. 6. 10

Third, not
our owne
2 King. 6. 5

will take a strait account of vs for them, and whom it is not possible for vs to escape or deceiue by any meaneſ, Mat. 25. and therefore except wee looke about vs the better, our case is farre more dangerous and fearfull than theirs who haue little or nothing at all.

Q. What is the fourth rule?

A. To looke about and consider, how many haue had them in greater plenty then ever ouſelves had, or be like to haue, that haue beene ſuddenly taken from them; and while they enjoyed them, were neither the more healthfull, nor the more holy by them, but rather the cleane contrary, as hath beene ſhewed before; and marke withall, their ends upon their deathbed, what comfort and refreshing their riches (which they haue ſo greedily ſought, ſo carefully kept, and ſo sparingly ſpent,) haue brought unto their con-

1. Marke,
vines and
endis of rub

act 17.11.
Lk. 12.20
Xio 22.23

Mat. 6.26

conscience.

Q. May it not comfort a man
that he is able to leane somuch to
his wife and children, as shall not
only keepe them from beggery,
but also enable them to live plen-
tifully in the world, besides giuing
to the poore ?

A. It is a blessing of God to
a beleever, to bee able to doe
good, both in his life, and at his
death; to those of his house and
to others; but the comfort here-
of standeth not in the abun-
dance of creatures which hee
possessteth, but in the integrity
of his conscience in getting,
keeping, and bestowing of the
same: and (touching the bestow-
ing thereof) that he aymeth on-
ly at Gods glory, and seeketh
thereby to giue testimony of
his thankfulness to God, of his
faith in Christ, and of his love
to the Saints : otherwise how-
soever it may giue some world-
ly contentment, it can bring no

Right com-
fort in a-
bundance.

¹Cer. 1.12
Ier. 9.23
24

scund peace to the conscience of
a Christian.

Q. What is the fifth rule?

*A. To remember that we
are strangers and pilgrims upon
earth, travelling homewards to-
wards Heaven, 1 Peter 2. 11.
2 Cor. 5. and therefore it shall
be our wisedome not to set our
hearts upon the world, or to in-
tangle our selves with any thing
that may hinder us in our way
home-ward, and make us loth
to die or depart hence; and bring
upon us the woe threatened by
our Saviour Christ, saying, Woe
be to you that are rich, for you
have your consolation, Luke 6.
24. according to Abrahams
speech to the Epicure, Sorne,
remember that thou enjoyedst
thy pleasure here, and haddest
thy Paradise in this world, and
thy Heaven upon Earth, &c.
Luke 16.25. But rather let us
so carry our selves in our pro-
sperity (as Job did) that wee
may*

We stran-
gers here.

2 Tim. 4.4

may make the like protestation which he doth, c. 3. i. throughout the whole chapter, and particularly, verf. 26, 27. and giue eare to the exhortation of the holy Prophet, saying, Let not the rich man rejoice in his riches, &c. *Jer. 9. 23.*

Q. What is the seventh duty?
A. How shall we bear affliction rightly?

CHAP. XV III.

*Q. T*o come to the seventh duty, how shall we beare affliction rightly?

A. First, if we count it no strange thing to lye under affliction, *1 Peter 4. 12.* but rather that it is that wherunto we were ordained of old; namely, to be like Iesus Christ, in afflictions, that we may be like him in glory, *Rom. 8. 29.* Yea, if we esteem it as the beaten path which God hath laid out for all his children to enter into heaven by, *Acts 14. 22. 2 Tim. 3. 12.* Secondly,

*7 Part of daily direc-
tion.
How to
beare affli-
ction well.
That we
must be af-
flicted.*

*All godly
h: so.*

if wee obserue the examples of all, or at least of the most excellent of Gods Seruants (and especially of his onely begotten Sonne) from the beginning of the World to this day, *Heb. 12.*

I. 2.

*3. Beare
yoke from
our ym. b.*

*5. Satan
d. ity af.
sa: seeth.*

*5. Signe of.
Gods loue
6 The issue
will be good*

Q. How else?

A. Thirdly, if we inure and accustome our selves to beare the yoke from our youth it will be a good meanes to tame our proud and rebellious hearts, and to frame them to beare afflictions better euer after, *Lam. 3. 27.* Fourthly, if wee consider that Satan euery day inuenteth mischiefe against us, *Job 1. 6, &c.* Fifthly, if wee remember that it is a signe of Gods love, *Heb. 12. 7. Revel. 3. 19.* And that the issue will bee good and blessed; and therefore vsing all good meanes, to depend upon God for a comfortable and blessed issue of all our trials and lawfull endevours, *Psalms. 37. 5. Hest.*

4. 16

416. Lastly, let us remember the manifold and godly vses of afflictions, and it will wonderfully encourage us. For hereby Gods power appeareth in our weakenesse, and we may haue the better prooef of his graces dwelling in us, 2 Cor. 12. 9. as faith, hope, loue, humblenesse of minde, patience, renouncing of lusts, making us conformable to Christ ; and being but light and momentany, it worketh an exceeding and eternall weight of glory, 2 Cor. 4. 17.

C H A P . X I X .

Q. **T**O speake somewhat more of family-exercises (being the eighth duty or point of this Christian direction) why are they to be used?

8 Part of
famili ex-
ercises.

A: Because, first, every day bringeth sufficient occasion for us to confesse our sinnes, and lay

VVby to be
daily
Mar 6134

**2 No family
but need
these.**

**Gen. 9. 22.
and 21. 9
2 Kin. 5. 20**

**3 Families
be Churches
or at least
parts and
members of
Churches.**

Phile. v. 2.

1 Pet. 3. 7

**4 Foster for
publick.**

lay open our infirmities to God, craving pardon, and supply of our wants; with strength of faith to resist Satan, sinne, and all discouragements, and to give thankes to God for his daily favours. Secondly, in respect of the qualitie of the persons, which are to be found almost in every family (some being rude, some ignorant, some worldly; some, all of these, and the best fraile and forgetfull) these exercises daily are to be performed. Thirdly, particular families are (at least) parts and members of publike Churches; and the master is the same after a sort in the house, which the Minister is in the Congregatiōn; and therefore stands charged with the performance of this dutie.

Q. Wherefore else?

A. Because by the daily performing of the exercises of godlinesse in private, we shall be

be made more fit to serue God fruitfully in the publike assemblies. Fifthly, besides, else we cannot keepe the Commandement of God, *Deut. 6. 7.* neither can the Word of Christ dwell plenteously in us, and we edifie our selves and one another, *Col. 3. 16.* and bring up our children and servants in the instruction and information of the Lord, as we are taught, *Ephes. 6:4.* Sixthly, further we cannot follow the patterne of holy men and women, whose pracie is in the Word, for performing thete duties privately : as *Abraham, Genes. 18. 19. Cornelius, Acts 10. 2. Lois and Eunice the grand-mother and mother of Timothy, 2 Tim. 1. 5.* Seventhly, hereby wee have fellowship with God, and are admitted to speake with him, by meanes whereof our soules are sweetly refreshed, and our whole conversation shall savor of him ; by which

5 God re-
quires exer-
cises of the
Word to
be daily.

6 Te fellow
godly exam-
ples.

7 By this we
walke with
God.

which (as by a most soveraigne preservative) we shall be kept from such annoyance of Satan and the world.

CHAP. XX.

Q. *O come to the ninth and last duty, what is this viewing of the day?*

A. It is a looking backe, calling to minde, and going through (so neare as possibly we can) all the severall actions of the day past, from the time of our first awaking out of sleepe, to the time of our lying downe to sleep againe; to see how farre foorth wee haue walked with God, and wherein we haue wondred from him: that we may be comforted in our well doing, humbled for our sinnes, and made more chearefull to doe good, and more carefull to avoyd evill.

Q. How

9 Part,
viewing of
the day.

VVhat.

Q. How make you this more
plaine?

A. In the evening before
you lye downe to sleep, bethink
your selfe, first, whether you
haue awaked with God, (and
in making your selfe ready,
thought vpon the spirituall at-
moue, Ephes. 6.) Secondly, be-
ing ready, offered up your mor-
ning saerifice upon your knees.
And thirdly, cheerfully betaken
your selfe to your lawfull busi-
nesse and labours of your eal-
ling, and so forward in the rest;
and according hereunto we may
lye downe with God, acknowledgir
his goodnesse with thanki-giving,
and our sinnes with mourning;
craving forgiuenesse and assurance thereof
in our consciences, not slee-
ping till we haue it in some mea-
sure, contring all these things
in a short prayer.

Q. What may be the forme of
such a prayer?

A. This

How to doe
it.

A forme of
this euening
prayer.

This, or the like: I thanke thee (O Lord) first, for my wa-
king with thee: secondly, for that I began the day with cal-
ling upon thee, and had will and opportunity so to doe: and
thirdly, that I went chearefully about the works of my calling;
or omitting the same with a good conscience, and for some
just cause, hauing a care in my earthly dealings not to be made
worldly-minded. And fourthly, that I was wary in such and such
company, not to offend thy Maiesty, or children; but rather
to doe some good as I was able. Fifthly, that being alone I let
not loose my heart to vanity, but sought to set it upon some
good thing. And sixthly, that I was not puffed up by any blos-
sing or successse that thou gauest vnto me. Seventhly, nor made
impatient or out of heart by any crosse or affliction that befell
mee. And eighthly, that I per-
formed

formed and had my part in family-exercise. And ninthly, that now at the shutting up of the day, thou doest put it into my heart to looke back, how I have spent and passed the same.

Q. What if a man have omitted these nine duties and directions, in whole or in part, or failed in the manner of performing them?

A In this case (which indeed is every mans case more or lesse (if not for the matter, yet for the manner and measure) this or the like clause or correction is to be used as occasion requireth: But woe is me, that first I waked with the world, or with the flesh, and gave to Satan the first fruits of my thoughts in the morning. Secondly, being up, upon a slight occasion I omitted prayer, and defrauded thee of that morning sacrifice which was thy due. Thirdly, neglected the duties and workes of my calling. Fourthly, kept

*When we
failed many*

kept no watch ouer my heart in company, &c. And concerning those duties which I did performe, thou knewest, O Lord, (for nothing is hid from thee) how coldly, carelessly and unowardly I went aboat the same, or with what secret pride, conceitednesse, &c. I did performe them.

A forme of
prayer ge-
nerall.

i Entrance.

2 Thankes-
giving.

Q. What fit forme of prayer can you give mee, that may containe the matter of this breafthe touching the life which is daily to be led of a Christian?

A. This or the like in effect: O Eternall Lord God, most mighty & glorious, and my most gracious and mercifull Father in Iesus Christ, I beseech thee this day, and ever, to frame my heart to a liking of that Christian course which I haue learned out of thy holy Word: O make me thankefull for thy unchangeable, infinite, everlasting and undescreued loue; make me thankefull

full for Jesus Christ, for thy Word and Gospell, for that measure of faith, repentance, & other spirituall graces, which thou hast given me, for all helps thereunto, for all outward blessings, for all fatherly chastisements, for this nights rest, safety and sleepe; for this minde and opportunity of comming unto thee, &c. I contesse (O Lord) that I am unworthy of the least of thy mercies; for (besides the guiltinesse of the sinne of my first parents, and mine owne originall corruption drawne from their loynes) I have sinned most grievously against thy divine Maiestie, by thought, word, and deed; both omitting that which is good, and committing that which is evill: and that (O Lord) (which ought to wound my soule more deeplie) even since it pleased thee to call me neere to thy selfe, and to adopt me into the number of thy children,

and

3 Confession
of sinnes.

Request,
1 For pardon
of sinne,

Psalms 4.6.

2 For san-
ctification.

2 Cor. 7.1

and to wash me from my sinnes by the blood of thy onely begotten Sonne Iesus Christ. I beseech thee, most gracious Lord God and Father of mercies, for his sake freely to forgive me, and to pardon my most grievous & innumerable transgressions ; and hereof I humbly pray thee to give mee such assurance by thy Spirit and promises both now and at all times, that I may rejoice in thee with joy unspeakable and glorious. Cleane and decke me (O Lord) with the robes of thy Sonnes obedience and righteousness, most precious and beautifull, that I may bee acceptable in thy sight this day and ever. And let not (O Lord) this assurance of thy favour make mee secure and bold to sinne against thee ; but rather make it (as indeed it ought to bee) an effectuall meanes to suppress all rebellious iusts and desire in mee ; and stirre me up more

more chearefully to performe
all good duties, and more care-
fully to shunne, whatsoever may
displease thy diuine Maiesty ;
endeavouring daily the deniall
of my selfe, and the taking up of
my Croffe. And seeing it is thine
expresse commandement, that
I should walke faithfully and
painefully in a particular cal-
ling, I beseech thee herein gra-
ciously to assist mee ; that as by
thy good prouidence I am in a
lawfull and honest vocation, so
by thy Word and Spirit I may
be directed and quickned to a
cheerfull and happy perfor-
mance of the duties thereof,
without tediousnesse, vntoward-
nessse, or ill successse. Keepe me
(O Lord) in all companies, both
at home in mine owne houle
where I usually dwell, and also
abroad, that I may not onely be
innocent and harmlesse, but al-
so helpefull unto others ; warily
shunning that which may of-
fend

3 For dis-
charge of
our calling.

4 For dire-
ction in
company.

fend, and carefully practising
that which may benefit both
them and my selfe : that thou
maiest have honor by our mee-
ting, and we just cause to praise
thy name for being present with
us. And grant most mercifull
Father, when I am alone in the
house, or in the field, in the
streets, or in the high-way, my
heart may be weaned from all
vaine thoughts, and fond de-
sires ; and that out of the good
treasure of my heart (or rather
of thy Word richly and plenti-
ously dwelling in the same, Col.
3. 16.) I may raise holy and pro-
fitable meditations, earnestly
musing upon my necessary af-
fares, or such other heavenly
matter, as thy holy Spirit shall
minister unto me by the direc-
tion of thy blessed Word. Let
not (O Lord) this present health,
peace and prosperity, favour and
friendship of great men, and
such like outward blessings
(which

5 For the
right use of
solitariness.

6 For the
right use of
prosperity.

(which I enjoy) puffe mee up, and make mee forget both thee and my selfe, and disdaine my brethren, esteeming better of my selfe then of them, in respect of these things; but rather to walke so much the more humbly before thee, because I am in more danger, and have a greater account to make unto thy Majestie, then they to whom thou hast given lesse. Give me grace therfore as a wise & faithfull steward, to use these things to thy glory, and to give thee the first fruits of my yeares, health, riches, &c. *Psal 90. 12. Eccles. 12. 1, 2, &c.* On the other side, I humbly intreat thee to support mee by thy heavenly Spirit in all my troubles, crosses, and afflictions, that I be never over-whelmed with worldly sorrow, or waxe impatient by reason of any paine, sickness, losse or other affliction that shall befall me; but that

7. For the
right use of
adversity.

7 For the
right use of
adversity.

3 For the
performing
of family
exercises.

For the
right use of
all good
things

rather I may rejoice, and have comfort herein, knowing that it is thy fatherly wisdome & good pleasure thus to afflict me for the correction of my sinne, or for the triall of my faith, to the glory of thy name, and to the salvation of my owne body & soule. And seeing it hath pleased thee to make mee a shepheard and watch-man ouer my owne family, not onely to prouide outward things, and prevent bodily dangers, but also (yea & more especiall) to seeke the spirituall good of all that be under my roofe : I beseech thee to enable and fit me, and withall to make mee ready and willing to performe al family-exercises in due season, in a reverent and fruitfull manner. Moreouer, whereas a great number vse all publike and private exercizes, as matters of course and custom, without all reverence, fath, cheatefullnesse, &c. thereby taking thy name

mee in vaine, and justly pro-
voking thee not onely to with-
hold from me thy rich bleſſing,
but also to poure out thy wrath
upon them ; give mee grace to
performe all these dutyes, & vie
all these helpes (both publike
and priuate) with faith and con-
fidence, feare & reverence, zeale
and cheerfulnesse, lowlinesse &
humilitie, uprightnesse and in-
tegritie, perseverance and con-
stancie. And for as much as it
hath pleased thee (O Lord) of
thy rich bounity and tender
care of my ſafe and comfortable
walking before thee, to provide
for me ſuch ſpirituall armoūr, as
may keep me from the fury and
violence of my ſpirituall ene-
mies ; I humbly beſeech thee to
give me grace daily to put it on,
and hereunto helpe mee by thy
holy Spirit. Finally when I ſhall
by thy gracious affiſtance haue
in ſome acceptable meaſure
performed the dutyes of Chri-

10 For the
parting of
the way
to Calvary

For the
view of the
day.

stianitie, and of my calling according to the direction of thy holy Word, I beseech thee that at night, when I lye downe to rest, I may looke backe with comfort, and take a particular view of the spending of the day past, &c.

THE

THE FIFTH BOOKE.

Question.



What is the drift
of this booke?

A. To shew
what lets will
lye in our way
to hold us backe
from following this or any o-
ther holy direction : or at least
to make us use the same weak-
ly and untowardly: that being
knowne, they may be the bet-
ter avoyded and prevented.

Q. What mean you by lets
and binderances.

A. Even whatsoeuer may

hold

1 Devill a
chiefe let.

2 Our euill
hearts.

4 Proper-
ties of Satā

hold us backe from peace with
God, and from the carefull and
daily practice of a Christian life.
The maine and chiefe let being
the devill, with all his force, sub-
tilty, and malice ; and the next
our owne euill hearts, so farre
forth as they bee unreformed ;
and by meanes of these two, all
things in the world are occasi-
ons unto us (though not of their
owne nature, but by our cor-
ruption) of falling, and ou-
ding God.

C H A P. I.

Satans proper
ties.

Q. **V**HAT be Satans pro-
perties?

A. The properties of Satan
set downe in Scripture are
chiefly four; namely, malice,
subtilty, watchfulness, and po-
wer; for first, hee is exceeding
malicious, cruell, and wrathfull;
in which respect hee is compa-
red

red to a roaring Lion, 1 Pet. 5. 8. called an old Dragon, Revel. 12. 3. an envious man, Mar. 13. 15. 28. 29. Secondly, he is exceeding subtil as a Serpent to deceive, 2 Cor. 11. 3. Thirdly, hee is mosty vigilant and watchful (which is an effect of his malice and subtily,) Matth. 13. 25. Fourthly, hee is strong, mighty, violent and powerfull, as app. areth, Luke 11. 21. Ephes. 6. 12, &c.

Q. How doth Satan over-reach us?

A. Being so malicious, subtil, potent and watchfull, as hath beeene shewed, hee is both able and ready at hand to abuse all outward objects to our hurt, whether they be good or euill; as wealth, beauty, friends, liberty, peace, health, and all other bodily blessings: yea, all spirituall graces, and holy exercises, to make us abuse them, or waxe proud of them: as contrariwise

How Satan
worketh.

Y. 4. pouer-

poverty, sicknes, losses, disgraces, and all calamities which he can abuse to deceiue us by, both at home and abroad, alone and in company, by day and by night; kindling evill affections in us, or increasing those that are already on fire, when wee least suspect it, or thinke of it.

Q. How doth this appeare?

A. It appeareth plainly in this, that our hearts cannot so soone be ranging (though it bee never so little,) but he is ready to meet with us, and to thrust us forward into one euill or another, according as we are inclined, and as he findeth us affected. For euen as young Chickens can no sooner stray from under the wings of their Dam, but the Kite or Pittocke is presently ready to snatch them up; so we can no sooner wander out of the wayes of God, and give our hearts liberty to range, but Satan is presently ready to

seize

He saone
ab i m at
fluantage.

Mat 23:37

seize upon us.

Q. Should this discourage us or make us faint?

A. No: for first, though this may and ought to trouble us for the time, yet wee know that it shall turne to our exceeding good, *Rom. 8. 28*. Secondly, he that is with us is stronger then hee that is against us, though in us there bee no strength, *Luke 11. 22. Ephes. 1. 19. Coloss. 1. 11*. Thirdly, God hath provided an invincible armour for us, and exhorteth us to stand fast, *Ephes. 6. 10*. And therefore we haue cause not to faint. For if one peece of this armour, namely, faith, be able to quench all his fiery darts, what will the whole doe? Fourthly, for the fortifying of our hearts in this behalfe, let vs consider how deare and preciou: we are in the fight of God, as may appear, *Zach. 2. 8. Job. 6. 39, 40. See 10. 28, 29. 2 Cor. 5. 10. 1 Pet. 1.*

Why this
should not
dismay.

3. and in many other places.

Q. Will not this (in another extremity) make us presume and grow careless?

A. No: for first, hee that standeth, may catch a fall, 1 Corin. 10. 12. and smart for it, if he take no heed, as Lot, Sampson, David, Solomon, Peter, and others haue done. Secondly, Gods promises are not made to the presumptuous and careless, but to the broken spirited, and to such as tremble at the Word of God, Psal. 51. 19. Esa. 57. 15. and 66. 5. therefore euene believers are exhorted to keep their hearts with all diligence, and to worke out their salvation with feare and trembling, Pro. 4. 23. Phile. 2. 12, 13.

Q. What doth Satan aime as in all his tentations?

A. All the mischieves that hee driueth at, which are many and diuers, may be drawne unto two heads; for either he seeketh

We must
not presume

saravites
to hinder
our fauor
noy life.

to overthrow and weaken our faith, or else he laboreth to hinder us from a godly life. In either of which if hee prevaile against us, hee hath gotten what he would, and we haue lost that wherein our glory stands.

Luk 22,32

22.

C H A P . III .

How doth Satan trouble the beleevuer about his faith?

A. He troubleth the beleevuer about his faith (most usually and commonly) by making him beleevue that hee hath no true faith at all, no not so much as a graine of mustard-seed; and this he seeketh to effect, first, by setting his wants, ignorances, infirmities, and manifold sinnes before his face: secondly, by terrifying him with feare of shamefull falls; bearing him in hand that for all his care, hee shall ne-

How faith
is hindered

1. By d. sh. and feare.

ver hold out, especially when
trouble, persecution, disgrace,
imprisonment, banishment, tor-
ments and death shall be set be-
fore his eycs.

Q. How else?

A. Thirdly, by laying forth-
unto him his want of outward
blessings, and his manifold crof-
fes and troubles in the world;
bearing him in hand, that the
same is an argument of Gods
displeasure towards him. This
was the fiery dart, which hee by
the mouthes of *Eliphaz, Bildad,*
and *Zophar* (yea of his owne
wife) did shoot at *Job*; against
all which if he had not held out
the shield of faith, he had beeene
pierced through and through.
And we see by daily experience
that when a godly man is crof-
fed in his wife, children, goods,
reputation; these outward affli-
ctions are often great occasions
of deadly sorrowes, and grie-
vous temptations, touching the
assurance.

Job 4.7. &
8.26. & 11

6.

assurance of his owne salvation. Not that any Christian and true beleever is so ignorant, as to make these things the ground and foundation of his assurance, but because (such is our frailty and corruption) that when these things faile us, then we begin to call in question the soundnesse and sincerity of that faith, hope, and confidence which wee had before. And this was it that upheld Job (that lively patterne of true patience) in al his extremity, even the testimony of his conscience bearing him witnesse by the Holy Ghost, that his heart was upright, and his truth and profession vnfained in his greatest prosperity; wherein hee was girt about with verity, had on the Breast-plate of righteousness, Shield of faith, and Helmet of hope, as doth appear by expresse speeches that he uttered, chap. 37. 5, 6. and 29. 14. and 19. 25.

Job 16.13.

Q. Hatt

² By presuming.

mat. 6.7.

Q. Hath Satan no more
flights to binder our faith?

A. Yes verily, more then can
be expressed, and if hee prevale
not within us one way, he will goe
another way to worke; for if
he cannot make us either doubt
or despaire, hee will steeke to
make us hope and presume of
the favour and protection of
God without the warrant of his
word and promises; and there-
upon to neglect many good
meanes, and to abuse many law-
full liberties, and to mainetaine
many fond opinions, and to
thinke our selves wronged, if
our course be not approved; yea
and sometimes to fall into grosse
sins, without any great remorse
till God awaken us out of our
drowsinesse.

Q. How shalld we helpe our
selues against these binderances
of our faith?

A. First, we must thinke se-
riously of, and acquaint our
selues

selues throughly with the nature and properties of Gods promises, namely, how large, how true, how certaine, unchangeable and everlasting they are; and to prize them above all things in the world. Secondly, we are to bee often and earnest with God in prayer, for the assistance of his holy Spirit to keepe us from these two extremities, of presumption, and distrust. Thirdly, we must constantly and chearefully attend upon the sincere ministry of the Word, and all other publike and priuate meanes appointed by God to that end and purpose.

Exo. 34.36
37.

1 Thes. 5.
17.19, 20

~~to doe in love~~
say. He is to doe
what is CHAP. III.

~~28) 30)~~ ~~and~~ ~~the~~ ~~vol~~
How commeth it, that some, who though they neither presume of Gods mercy, neither��erly despair of his loue but have attained to some measure

of

off faith, doe not so continue, but
are often to seeke of it, and have
not that comfort by it that some-
times they had? v. 10. cor. viii. v. 11.

v. 11. This also is the worke of
Satan, who either keepeth us in
ignorance or else maketh us for-
getful of this truth, namely, that
we must never cast away our
confidence; but renew it daily
by hearing, reading, praying,
&c. saying with the Apostle,
(even when Christ was con-
uersant among them,) Lord
increase our faith. But his prin-
cipall policie for the bringing
of his purpose to passe, is so to
hold us busied and occupied in
the world, that we thinke not of
it, nor looke after it at all; yes,
to steale away our hearts after
the love of things present (as
pleasure, gaine, honour, &c.)
by meanes whereof we doe not
miss this treasure of faith, nor
complain of a spirituall losse,
so long as we may live at ease,

and

Heb. 10. 53

*How such as
have faith,
want the
comfort
thereof.*

Luk. 21. 34

and prosper on earth.

Q. What remedy haue wee against this mischiefe?

A. Our remedy (as hath been often said) is to remember the Commandements of God, and admonitions of the holy Ghost; who biddeth us take heed, lest there bee at any time in any of us a naughty and unbelieuing heart to fall away from the living God, *Hebr. 3.12.* and to hold fast our confidence to the end: and for this purpose to attend daily upon reading, hearing, prayer, &c. *Psalm. 97.* and to see the Lord alwayes before us, that we be not shaken, *Psal. 16. Acts 2.25.* and to say with Job, Though he kill us, yet will we trust in him.

Q. What else hindereth this grace of constant believing?

A. There are sinnes and infirmities, which, as foggy mists, do exceedingly dimme and darken the light of faith, especially if

Help
against this
mischief.

Job 13.13.

Sin against
knowledge,
darkens the
light of faith

if they haue been committed against knowledge and conscience, and long laine in; for then they will so prestens downe, & overshadow the light faith in us, that for the time we shall not be able to retain our confidence.

Q. What is our remedy against this mischiefe?

Remedy.

Pro. 4 23.

**Psal. 57.1,
2, &c.**

Our remedy is, first, by watchfull observing of our owne hearts and wayes, to prevent such sinnes and infirmities, that we fall not into them. Secondly, if we be overtaken, to complaine to God, and to accuse and condemne our selves for committing such sinnes; and repenting of them, to check our owne hearts, for doubting of Gods favour by reason of them, labouring daily to rise out of them, and to renew our first love. Finally, herenunto may be added another thing, which is a cause of much trouble and discomfort to many true belie-

uers;

uers ; and that is, the mistaking of the nature and definition of faith, while some make it not onely an assurance, but also a full assurance : which though *Abraham* and *Paul* had, *Rom. 4.21.* and *8.31.* yet every true belieuer must not looke for the like measure, *Mat. 12.20.* *Mar. 9.24.* *4.24.* Others take it to be a beliefe, that Christ dyed for them in particular. Whereas faith is nothing else but a beliefe of the *Gospell*, whereby a sinner truly humbled for his sin, (though not so deeply cast down as some other be) doth trust in, rest and cast himself upon Christ alone for salvation ; that is, for pardon of his sinnes and everlasting life. Whereupon we have a sound assurance, though not such a full assurance as some imagine : and may also by consequence conclude and gather, that Christ dyed for us in particular, because he dyed for every one

one that belieueth in him, John
3, 16. sinnes haue caused so
many to desire the gospel
that hee may be delivered.

C H A P. V.

How Satan
binders
godly life.

I. Confoume
of sinnes,
Ier. 13, 23.

Eze. 33, 31

Q. Verily On haue shewed how
Satan bindereek men
from constant believning; how
doth hee binder them from living
godly?

A. The lets and hinderances
which are common with the
unregenerate, are chiefly five:
first, a heart long accustomed to
euill, by meanes whereof men
cannot submit themselves to ob-
ey God in one thing, as well as
in another (though in the meane
time for feare, fashion, credit, or
such like, they performe some
outward taske of prayer, &c.
not looking for any strength
thereby to bee made more godly,) neither will they bee
otherwise directed, then as
seemeth good to themselves.

Se-

Secondly, they labour not for any sound knowledge of the forgivenesse of their sinnes, but thinke their state good enough without it: and therefore they are unwilling to enter into any serious cogitation of their owne estate, by meanes whereof their whole life (at the best) is nothing else but a presuming of GOD S mercy without a promise.

Q. What are the third and fourth common lets?

A. Thirdly, they will not be perswaded (except it be now and then, in some good mood which lasteth not) that the godly life is the onely happy life; but esteeme such, that goe further therein then they do, to be too precise, foolish, humorous, conceited, phantasticall, &c. Fourthly, they are either utterly ignorant of the will of God set downe in the Scriptures, or else insnared with Sects and opinions

2 Want of
assurance of
forgivenesse
of sinne.

Act. 24, 25

3 Dislike
iso great
sinnesse.
Act. 26, 28
29.

4. Ignorant
or conciu'd
Mat. 22, 29

5 Wilfull
will be no
better,

He binders
the elect
first by an
unsettled
course.

ons above their reach, which cannot stand with godlinesse: or else fithly, they are so hollow hearted, loose-minded, and wilfull, that none can perswade them to doe better.

Q. What be the lets, whereby Satan doth more especially hinder the faithfull and elect from a godly life?

A. They are divers: the first is, when he holdeth them out of a settled course of godlinesse, though hee cannot breake it off altogether; for hee so handleth the matter, that many true-harted Christians thinke it not meet to rye themselues to any strict rule, but onely to walke as it falleth out with some general care and good meaning to glorie God, though the Scripture teach us otherwise, *Psal. 50.23 Matt. 5.19. Phil. 1.27.* or else they propound to themselves to shun idlenesse, and to be occupied in some vocation and labour,

b our, but doe not behauue them-selves religiousely therein ; and though for a seaton they tye themselfes to some good order, yet they quickly fall by degrees, to doe it in a slight and common manner, without any life or sound delight, whereby it bringeth little peace or profit to themselves or others.

soone brea-
king off a
good course

Q. What be the remedies of
this let ?

Remedies.

A. First, to tye our selves in spite of Satan, unto a set'ed course. Secondly, to set out for every part of the day some duty. Thirdly, to be watchfull euen at our meales and recreations, when others take greatest liberty to forget God, 1 Cor. 10. 31.

Fourthly, to imitate the wildome of the children of this world, who when they are most merrie, will be mindfull enough of their worldly gaine, Luk. 16. 8.

Fifthly, if wee goe out of the way, to returne againe, and that

by

by speedy and unfained repen-
tance, *Jer.8.4.* *Hos.6.2.* *Psal.*
32.5. *Mich.7.8.* Remembryng
withall, that it is no easie matter
to relent and bee touched with
remorse and tendernesse of
heart after carelesse or wittull
offending God; for the heart of
the very best will bee quickly
hardened through the deceitful-
nesse offinne, if very great heed
be not taken, and a speedy re-
turne made unto the Lord, *Hab.*
3.12,13. *Psalm.2.10,11,12.*
Mat.5.25.

C H A P. VI.

Q. **V**hat is the second
let to a good life?

Ans. The second let is, the
lesse or want of our first loue;
for though wee hold on some
course in godlinesse more then
many do, yet (except we resolute
to consecrate our selves to God
every

² Let of the
elect from a
godly life, is
losse of their
firſt loue.

Reuel.2.4

every day, and endevour to nourish that zeale which at our first calling God wrought in us (being therefore called our first loue) that such holy sparkles be not quenched) wee shall not walke safely and constantly in that happy course which God hath prescribed in his holy Word.

Q. How is the losse or want of our first loue perceived?

A. First, by our loathing, neglecting, omitting or slender performing of the publike and private exercizes of religion, without any loue and life, joy, comfort or delight therein, except it be carnall. Secondly, by our embracing of the world, following our pleasure or gaine, and taking liberty in recreations more than before, and more than indeed is fit for Christians to doe. Thirdly, by the little remorse we haue of grosse faults, wheras in former times smaller

now this
discerned.
Mal. 1. 13

2 Tim. 4. 10

Gen 35. 34
& 7. 29

1 Pet. 2. 17
2 Cor. 6. 3
4. 149. 63.

sinnen could not passe us without some checke. Fourthly, by our declining the company of the godly, wherein we were went to ioy ; and delighting in the company of vaine and prophanes persons which wee were wont to loath and dislike : by these and such like tokens it wil appeare, that Satan hath cooled and quenched our first love.

Q. How shall we recover this losse ?

How to re-
cover this
losse of our
first love

A. This is a hard thing ; neuerthelesse if wee consider, first, that it is a duty commanded by the Lord. Secondly, such a duty whereunto he doth call and incourage us. Thirdly, and threateneth to correct vs sharply for the want of it, *Reuel. 2. 5.* if wee shake off such lets and hindrances as may quench it in vs. Fifthly, if wee vsē the directions, meanes and rules prescribed with greater seruency, we shall by the grace of God, (notwith-
standing)

standing our ignorance, forgetfulness, and manifold infirmities) recover our first love, and persevere in it (not without much conflict and many slips) unto the end. Lastly, let vs remember the love wherewith God hath loved us, and the fruits and effects thereof, *John 13.1.* and *3.16.* *Acts 26.18.* *1 John 3.1.* and this of his being so great, so undeserved, and unchangeable, will even constraine us to loue him most dearely and feruently againe, *Psalms 18.1.* *1 Cor. 5.8.* and to say with the Apostle, if any man loue not the Lord Iesus, let him be accursed for euer, *1 Cor. 16.22.*

C H A P . VII .

Q V V Hat is the third let
to a godly life?

A. The want of a sound and
ordinary Ministry, whereby the

L 1, 2000
of 1618. 1. 17

way to saluation and godlinesse is plainly and profitably laid forth euery Lords day, and at such other times as the people can come conveniently together: for where this is not, besides thousands that perish in their ignorances and sinnes, the deare children of God themselves (if they live under that want) cannot see the corruptiōns of their owne hearts, nor their defects in grace, nor the depth of Gods loue, &c. and bee humbled, quickened, refreshed, strengthened and comforted hereby as were conuenient.

Q How is this proved?

A. By sundry places of holy Scripture: as where Salomon saith, that, Where no vision is, the people perish, and are even spoyled and left naked of their spirituall defence, *Prou. 29.18.* And where the Prophet affirmeth the famine of Gods word

to

Froued.

to bee more grievous then the famine of bread, *Amos 8. 11.* And where *Paul* calleth the preaching of the Gospell the power of God to salvation, *Rom. 1. 15.* Finally, where the Word is compared to a light, *Psalm 19.* and the faithfull Ministers thereof called guides, watch-men, shepheards or feeders, stewards, &c. it doth manifestly argue, that such as live in the want thereof, must needs bee in danger to goe out of the way for want of a guide, to bee surprised by the enemy for want of a watch-man, &c.

Q. Doe all profit that live under a good Ministry?

A. No : For many upon whom this heavenly light doth shine, are not made fruitfull like a garden by the heat of the Sunne ; but rather like a dung-hill they favour worse, that Word which is a favour of life to the elect, being made

Many made
worse by the
Word.

2 Cor 2.
15, 16.

unto them a sauour of death, yet such as enjoy not this grace of the Gospell at all, can be but as the shady places where no Sunne commeth, which either bringeth forth nothing, or else that which is sowe and unlaþvoury.

Remedies
against this
ice.

Q. What bee the remedies against this want?

A. There be diuers, first, we must enlarge our hearts, and multiply our prayers to the Lord of the Haruest, to thrust foorth labourers into his vineyard, *Math. 9. 38.* Secondly, we must enlarge our purses, and open our hands to their honest and competent maintenance. For the worke-man is worthy of his meit, *Mat. 10. 10. 1 Cor. 6. 7. Galath. 6. 6.* Thirdly, wee must enquire after them, and send for them, as *Cornelius* did for *Simon Peter*, *Act. 10.* having obtained them, we must follow their wholesome doctrine, and good

good example, and give them
all good contentment to live
and labour amongst us, 1 Tim. 5.
17. Heb. 13.17.

Q. Are not some weake ones
troubled for their wants, more
then is fit?

A. There bee some doubt-
leſſe, as experience proveth,
who though they desire above
all things to please God; yet ſee-
ing ſome gifts of God in other,
which be not (at leaſt as they
think) in themſelves, and weight-
ing their owne barrenneſſe and
emptineſſe in grace, with the
manifold infirmities that they
bare about, besides their do-
mesticall troubles, and other di-
ſtractions in the world, the Di-
uell abuſeth their weakneſſe to
an heauy and vncomfortable
ſorrow, which is unprofitable
to themſelves and others : to
theſe may bee added a feare
that they ſhall not perſevere, as
ſ hath bee ne ſhewed before, and

ſome were
troubled in
their want
of ſupplie.

in the eighth Chapter following, in the beginning.

Remedy.

Q What is the remedy for this?

A. The remedie is, godly boldnesse and spirituall ioy, considering that they are blessed who feare alwaies, Pro. 38. 14 as also they who hunger and thirst after righteousness, Matth. 5. 3. Thirdly, they are to consider, that as the dry and thirsty ground or sponge, sucketh up much water; so the humble spirited drinke up much grace, and shall find much grace in their soules, Mat. 11. 4. Of small beginnings come great proceedings : of a little sparke a great flame : of a small Acorne, a mighty Oake : of a graine of Mustard-seed, a great tree : and a little leauen leasometh the whole lump, Matth. 13. as for feare of not perseuering, it must be remoued, by calling to minde the promises of God so plentifully and richly set downe in

in the World, Mat. 11.28. Job.
13.1. Phil. 1.28, &c.

C H A P. VIII.

Q. **VV**Hat is the fourth
let of a godly life?

A. The fourth let to a godly life, is our owne unmortified affections, which are all raging if they be once set on fire; and if they prevale and be suffered to rule in our hearts, will with violence thrust all grace and goodness out of vs. Amongst the rest none is more dangerous than is an over-weening of our selves, with a priding in our own gifts, whereby the devill weakeneth and defaceth the power of a godly life in many, as hee did in the Corinthians, to whom Paul saith by way of reprofe, Now ye are full, now ye are rich, and reigne as Kings, &c. 1 Cor. 4.8. The like operation it had in the

4. Let pride
in our gifts.

Laodiceans, who (as our Saviour Christ testifieth) said of themselves, that they were rich and needed nothing, when indeed they were poore, and miserable, blind, and naked, *Revel. 3. 16.*

Wicfull if
fells of this
prade.

Q. What be the effects of this unmortified affection?

A. It is a great enemy to our growth in knowledge, and to our proceeding in godliness: For from hence commeth loathing, wearisomnesse and unwillingnesse to take paines, and to learne any more then wee i now already, and the neglecting of our former diligence & care to grow better, with a kind of sloth, luskishnesse, and idleness. From hence also proceedeth a despising of the godly, and pronenesse to heresie and schismes; yea sometimes, a falling into frenzy and distemper of mind, by a conceitednesse and ouer-prizing of the gifts which

which we have received.

Q. What remedy have wee against this let?

A. Our remedy is, first, to follow the counsell of our Sauour Christ to the Laodiceans, and to acknowledge that wee are poore and miserable, and to buy and beg our provision at the hands of God, out of the shop of his holy Word; and (as Paul saith,) to become foolish that we may be wise, confessing from our hearts that wee know nothing as wee ought to know, *Cor. 3.18.* Secondly, to examine our owne hearts and waies and that throughly; whereby wee shall discouer such filth in our selues as will give vs just cause, with the Publican, to beat our breasts and cry for mercy, *Luke 18.* and to hang downe our heads, as the Peacocke letteth fall his beautifull feathers when hee looketh on his blacke feet.

Remedy ag
ainst pride

C H A P. IX.

Q. **VV**Hat other unruly
affections doe bin-
der godlinesse?

5 Sundry
unruly af-
fections.
Of impati-
ency.

A. Divers, and namely, peevishnesse, fowardnesse, sullennesse, unjust anger no better then a short madnesse, and other affections of the like kinde and nature; wherby men being provoked by some person, or crotled in some matter though never so small, (such is the subtily of Satan, and deceitfulness of sin,) doe forget God, and themselves. This is evident, not only in the examples of *Nabal*, 1 Sa. 25, 10. and *Achab*, 1 Kings 21. but also of *David* himselfe, who though hee could not bee angry with *Saul* for all his iniuries) was so enraged as it had beeene *Herod*, or some other unsanctified person, with one discourtesie and churlish part of *Nabal*,

Nabal, that hee was upon the point to haue murthered many innocents, if God by a gracious hand had not kept him backe.

1 Sam. 25.
24.

Q. What hinderance doth this kind of affection worke?

A. It bringeth sensible disquietnesse of minde, and unquietnesse of heart, which overthroweth a wel-ordered courie, and makes a man vtterly vnfit (for the time) to walke before God in peace, seeing he is carried by his ewne passions as a cart is hurried with wild hores; or as a thicke cloud hindereth the heat, and hideth the brightness of the Sunne; so this, and the like affections doe hide grace, and keepe it from exercising any power in vs.

What burs
hereby,

Q. What remedie have you against those passions?

A. Seeing they are so offensive to God, and hurtfull to our selves & others, we must search and try whether wee be iubject

Remedy;

to

to such base commanders or no; and so shake off that yoke of bondage, going apart if need require, to beg forgivensse of them, and to crave strength against them at the hands of God; *Zach. 12. 12.*

Q. What is the second of the three inward ties?

General
let, wearisomenesse in well-
doing, wearisomenesse in
well-doing

Gal. 6.9.

A. Wearisomenesse in well-doing, proceeding from the unwillingnesse that the flesh feeleth to hold on constantly in duty, further then it liketh, *Rom. 7. 19. 20.* which maketh the Christian life fatidous and difficult unto us, that we faint and wax weary of proceeding therein, or at least in some speciall duties thereof; and growe sickle, inconstant and unsettled in all good things.

Remedy.
1 Cor. 6. 13.

Q. What is the remedy hereof? of this yeaing yelde.

A. Toute member ther saying and exhortation of the holy Apostle, who saith, Quit you like

men

men, be strong, stand fast in the faith. Secondly, call to minde that the yoke of Christ is a light and easie yoke, *Matib.* 11. 31; and to meditate upon the rich and precious promises made to the patient, and such as hold out and endure to the end, *Mat.* 12. *Gal.* 6. 9. *1 Tim.* 4. 8. *Rev.* 2. 10.

C H A P . X .

Q. *Are not worldly lusts great binderances to true godlinesse?*

A. Exceeding great: for hereby Satan banisheth the love of God out of us, & *Ioh.* 2. 15, 16. and taking up our minds with endlesse, foolish, and vaine cogitations and desires of things that we know we ought not (if we could) & many times which wee could not possibly obtaine and enjoy, though wee would never so faine; and yet our vaine

Worldly
lusts great
less.

Psal. 66. 18.
Prov. 13. 4.

and

and vile hearts haue a corrupt delight to bee musing on them, longing after them, and often-times (if the company fit us) speaking of them.

Q. What call you worldly lusts, and how many be they?

*3 Heads of
worldly lust*

Voluptuousnesse.

Couetousnes

Ambition.

Voluptuousnesse.

A. They are infinite and innumerable, but the Apostle in that place (namely, 1 Jo. 2. 15.) doth bring them all to three heads: the first whereof he calleth the lust of the flesh, that is, voluptuousnes and carnall pleasure: the second he calleth the lust of the eyes, that is couetousnes, or an immoderate desire of riches: the third he calleth the pride of life, that is ambition, ostentation, or an excessive love of honour, praise, and estimation in the world.

Q. Is the lust of the flesh such an hinderance to godlinesse?

A. Yes out of question: for hereby a true Christian may bee so disguised, as if he were not the

the same man: a wofull example whereof wee haue (to omit others) in Sampson, the deare seruant of God (for he is reckoned among those worthy witnesses that lived and dyed in the faith, *Heb. 11.*) who having before wife home and ability sufficient to governe the whole land, to protect Gods people, to supprese their enemies; by the lust of the flesh became one of the fooles in Israel: And being drowned in sensuality and softish pleasure of the body, was made a flau to one wicked and silly woman, and so fell into the hands of the uncircumciled, to his owne utter undoing, the infinite rejoicing of the enemy, and the extreame danger of the whole Church and Commonwealth, *Indg. 16.*

Q. This being so great an hinderance, what may be the remedies to prevent or remove it?

A. As the poyson is strong,

so

Sampson.

Remedies
against
fl. stately lusts

Psal. 4.6

Pro. 17.14

Gen. 39.10

Other Re-
medies.

Prov. 9.17
& 31.30.

so are the preferuatives which the word of God prescribeth. Wherefore for the preuenting and avoyding of this great euill, let us first consider, that the greatest pleasure in the World, is, to abide in the favour of God from day to day, and to hold fast the assurance thereof unto the end. Secondly, let vs not giue the least liberty to this wicked lust, to range after poysonfull thoughts and desires. Thirdly, let us (according to the example of Joseph) shunne and avoyd all occasions of such mischiefe and according to the example of Job, make a covenant with our eyes, and hauing made it, keepe it constantly, Job 31.1.

Q. What other remedies but those?

A. Let vs never thinke stolen waters sweet ; but rather remember (as also Salomon saith) that Fauour is deceitfull, and beauty a vaine thing ; and that piety

piety onely maketh faire and beautifull in the eyes of G O D,
&c. *Prov. 31.30. I Peter 3.3.*
Fifthly, let vs thinke with our selves, that by this meanes our mindes are blinded, our prayers made weake and feeble, our consciences disquieted and benummed; the godly that know it or heare of it, are grieved; and the wicked hardened and encouraged in euill. Sixthly, thinke what a slavery and sortishnesse it is to venture upon that which will cost us so deare, and to fulfill that desire which will cause us (being awake and well advised) to say, It had bin better for us to have beeene buried, then to have enjoyed our wils. Seuenthly and lastly, let us be carefull alwayes to continue vnder Christs government, and willingly to put his yoke upon us.

Mat. 5. 19.

Q. Doth not the devill obscure and weaken a godly life, by covetousnesse

Covetousnes

consciousse and worldly cares?

A. Yes exceedingly: and this is a common euill vnder the Sunne, taking hold not of the poore only that are in want, but on the rich also that haue abundance, Eccles, 4.4 And many of the best sort of people are deceiued herewith, and that not in some one action onely, but cuen in the whole course of their liues, being made dranke (as it were) with the dregs of this golden cup, in which respecti-
ches are calleddeceitful, Mat. 13.

22. Not that there is any craft in the creature, but that our corruption (through the subtily of Satan) is most easily and usually caught and ouer-reached with this sinne of covetousnesse; and that commonly in our ripest yeares, when godly wisdome and contempt of the world should bee most ripe and plenti-
full in us.

Q. What doth this worldly
life consiste in?

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21.13.
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cor-
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sually
with
; and
rippe
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Inst

Inſt worke in men?

A. It hath very fearefull ef-
fects: in a word, it deuoareth
true godlines in particular men
whom it posſeffeth: and as one
wittily ſaid, it devoureth reli-
gion it ſelfe. But no man can ſet
it forth in ſuch liuely manner,
as the Holy Ghost hath done in
ſundry places of the Scripture;
and our Saviour Christ compa-
reth riches, or rather couetouſ-
neſſe, (as was ſaid before) to a
bush of thornes: because as
thornes doe ſo choake and hin-
der the blade of corne, that it
can neuer come to any perfecti-
on, ſo covetouſneſſe choaketh
and hindreth a Christian, that
hee can never attaine to true
godlineſſe, *Act. 13.* Paul like-
wife calleth it the root of all
evil, a dart that pierceth a man
thorow, and the very ſnare and
net of the devill, *1 Tim. 6.10.*

Wofull ef-
fects of co-
uetouſneſſe

Q. What bee the particular
Inſiſt ſinnes that Christians are ſubiect
unto

Particular
sins arising
of covetous-
ness.

Tim. 6.17

unto in their worldly dealings?

A. They be diuers; and name-
ly (to touch some of them,) first,
greedinesse in getting, without
regard how they hurt others or
themselves thereby. Secondly,
over-much carefulnesse in kee-
ping and holding fast that which
is so gotten. And thirdly (which
proceedeth from the second,)
basenesse and niggardlinesse in
spending. Fourthly, rashnesse
(which doth nothing well) and
hastinesse, both in making and
afterwards in breaking cove-
nants and promises, if they think
they shall lose never so little by
their bargaine, contrary to the
which is taught, *Psal. 15*. Fifth-
ly, loosenesse and forgetfulnesse
what we are and how we ought
to use the world according to
the rule of the Apostle, *1 Cor. 1.*
29, 30, 31. Sixtly, earthly rejoy-
cing, carnall confidence, swel-
ling pride, &c. when wee pro-
per; with fretting, duffidence,

dc.

dejection of mind, despaire, &c. when the world goeth not with us as wee would haue it. All which, and divers their like, may shew, how forcible this sin is to make men slaves and servants unto it.

CHAP. XI.

Q. **VV**Hat be the remedies against concou-

ronnesse and worldly-minded-

nesse?

A. As the disease is strong, so the Lord hath appointed many forcible remedies to preuent and cure it: As first, the consideratiōn of our owne hurt, danger, and losse of things that be more precious. Secondly, the fickleness of them: for as a spider's webbe which is long in making, is quickly and suddenly wptaaway; for riches gotten with great labour, and kept with much

Remedies
against co-
ncouresse
Heb. 11. 26.

much care, are gone in a moment, *Prov. 23.5.* Thirdly, if we be as carefull to avoyd the hurting of others by fraud and oppression, as wee would bee to avoyd the collicke and stome in our selves, as in reason we ought (seeing the one is more hurtfull to the soule, than the other is to the body) it will make us beware of covetousnesse. Fourthly, if we be resolved, not onely to doe no hurt, but to doe good to all sorts of men; as namely, to our Prince, Pastors, families, kindred, neighbours, the poore, and all that we trade or any way deale with, it will be a singular helpe against this ficknesse. For if wee resolve by our riches to hurt or wrong none of these, but rather to doe that unto them which is good and right, we shal be well fenced against the deceitfulness of this finne, and finde a blessing by that abundance which God bestoweth upon

vpon vs, Luke 16.9.

Q. What other remedies are there against the deceitfulness of this sinnes?

A. Fifthly, we must consider that we cannot enjoy them long for they are vaine, and we are vaine and subiect to perish ; and therefore very shortly they shal be taken from vs, or wee from them, Luk. 12.20. Sixthly, if we remember that they are not our owne but anothers , Luke 16.

12. No man that hath wit, will thinke himselfe the richer for that which hee hath borrowed, and must pay againe with usury and interest, hee knoweth not howtothe, Mat. : 5.14. And it is appoint of extreme folly for any to flourish and brag, and beare himselfe bold upon another mans goods. Seuenthly, if wee consider, that wee shall give a straight account for them ; and that abusing and ill husbanding thereof, shall be a heavy wit-

Other re-
medies.

ness'e against us, *Mattb. 25.14.*
Luke 16.2. James 5.1.

Q. What account or reckoning
shall be taken of us, concerning
outward things?

In what
points else
can your
account
be made.

A. First, whether wee have
vied them to the hurt of others,
how long, and wherein. Secondly,
whether we haue done good
with them as occasion hath bin
offered, and as we in conscience
haue seene our selves bound to
doe. Thirdly, whether we haue
set our hearts upon them, and
beene insnared by them to sinne
against God, or our brethren.
Fourthly, whether wee have
bin furthered by them to eter-
nall life, &c. All which we shall
answer at the last judgement
described, *Mattb. 25.*

CHAP. XII.

Q. How doth Satan unsettle us and hinder us from a godly life, by occasion of outward things?

A. Outward things are of divers sorts: as first, affliction: Secondly, prosperity: Thirdly, household matters: Fourthly, worldly dealings abroad: Fifthly, things wee see and heare: Sixthly, change of our place, state, and acquaintance: Seventhly, the deepe security and bold sinning of others: Eighthly, oppression of the good and godly: Ninthly, sinnes and infirmities of the Saints, &c. All which doe many times hurt and wound the oule, and much hinder a Christian from a chearefull and fruitfull walking through his pilgrimage.

By outward
things may
be hindered.
How many
they be.

Q. What are the best remedies to prevent and cure the hindrance

derance, which commeth by affliction and prosperity.

Remedies in
prosperity
and adver-
sity.

Job 1.12.

Phil. 4.12

Ans. To remember continually, that they come both from one and the same holy hand of God, and to one and the selfe-same end, which is, his glory and our good. Secondly, to learne in prosperity to want and be abased, and every day to looke for a change; and when it befalleth us, to assure our selves that it is simply the best for us: and therefore seeing our adversity shall be turned into prosperity, our sicknesse into health, &c. let us not be daunted nor dismaid; and if God restore our captivity, & turne our affliction into flourishing estate, let us not swell or bee lift up against our brethren.

Q. How doth the devil quench grace in Christians, by occasion of family matters?

A. First, most commonly by making them ouer-busie themselves,

Family bu-
siness.

selves, and be too much distract
ed and taken up therewith, as
Martha was, *Luk 10*. Second-
ly, by making them too retch-
ie and negligent therein, like
Salomons sluggard, *Prov. 24. 30.*
and *27. 23*. Thirdly, by putting
this periwasion into their heads,
that no man (how godly soever)
can goe throughly about these
matters with an heauenly mind,
and that they are not bound to
seeke direction for dometticall
matters out of the Word of
God.

Q. What commeth hereof?

*Hurt there-
by.*

A. Hence it comes to passe,
first, that euery thing they take
in hand is made a snare unto
them, and becometh as a blocke
in their way to stumble at: hence
it is, that many a man cannot
speake to his wife in peace, but
with brawling, frowardnes and
bitternesse; as the Patriarks did
to their brother *Joseph*, *Gen. 37.*
5,6,7. or else with too much

A a 3 light-

lightnesse and fondnesse : hence one neighbour contendeth with another, raileth and heart-burneth for matters of nothing : hence proceedeth waywardnesse, impatience, and fretting at every little thing that entreteth vs.

Q. How is this to bee remedied?

A. Besides the rules set downe before for the mortifying of unrightly affections (which must bee tamed and kept under, according to the former directions) it shall bee wisdome for every man, betimes to disburthen himselfe of such multitudes of worldly busynesses and dealings as will not suffer his mind to be free for heavenly matters.

Q. How else is a godly life hindered?

A. The Devill oftentimes taketh occasion by change of company, dwelling, and acquaintance, to steale away the heart

change of
company.

heart from goodnesse. Thus he deceiued *Lot* in the caue in solitarinesse, whom hee could not corrupt in the City of *Sodome*, *Genes. 19.* and *Peter*, that was so bold and forward in good company, became a coward, and fell most grievously, being in the company of the wicked and ungodly, *Mat. 26. 58.*

Eph. 18. 25

Q. What is the remedy against this?

Remedy.

*A. First, to haue always the same heart, though we can-
not always dwell in the same
house; and to keep our conscienc-
es undefiled, though wee haue
not the same company. Se-
condly, if we must of necessity
dwell amongst the vngodly and
have our habitation where wic-
kednesse abouindeth; yet let not
vs be like them, nor haue any
fellowship with the unfruitfull
workes of darkness, but rather
reprove them ; longing with
David, after the Lords Sanctu-*

Dan 18

Ephe. 5. 11

ary, *Psalme 84.* and after the company of the godly ; lamenting that wee are constrained to have our habitation among the tents of Kedar, *Psalme 120.* remembiring withall the counsell of *Solomon, Prov. 24.7.* and *13.20.* and the practise of *Joseph, Gen. 39.10.* and of *Dauid, 1 Sam. 26.25.*

Q. Doth not the base account that the sincere professors and carefull practisers of the Gospele are in, discourage many ?

A. Yes, exceeding many : for first, the greatest part will goe in at the wide gate, and walke in the broad and pleasant way, and follow the mighty and multitude to doe evill, rather than Christ and his little flocke to doe well; yea they will rather follow the great Ones to hell, then goe with the godly Ones to heauen. Secondly, this is a common disease, in a number, which Christ noteth in the

Answer
encouraged by
the difference
of profisors
Act. 1. 13,
14.

Iewes, that they love the praise of men more then the praise of God, *John 12.43.* (though it be contrary with the true fewes, *Roms. 2.28.*) and had rather be derided of God that fitteth in heauen, then by men that dwell in houses of clay, and whose breath is in their nostrils, &c. Therfore when they heare them that have any zeale and care to liue godly, called Puritans, and see them put from preferment, and counted as the skumme and off-scouring of the world; it is a wonderfull discouragement to keepe them backe from leading a religious, godly, and soberlife.

Q. How is this discouragement to be remoued?

A. First, by remembring well the Commandement of God, who chargeth us that wee goe not after the mighty or the multitude to doe euill; and of Christ, who chargeth us to strive to

Remedy.

Mat. 7. 13.

enter in at the strait gate. Secondly, remember the promises so often set downe, and so cleerely made, especially in the new Testament, Blessed are you when men revile you, *Math. 5.* and count it an exceeding joy, &c. *Iam. 1.2.* Thirdly, to thinke upon the examples of the children of God, euen the chiefe of them; as the Patriarchs, Prophets and Apostles, yea and of Christ himselfe, and of the holy Martyrs in all ages; who did all drinke of the same cup, and counted it (as *Job* saith) their crowne, and rejoyced in it, as is specified of the holy Apostles, *Act 5.41.* Fourthly, let them remember, that (as *Salomon* saith) It is a mans glory to passe by such offences.

Q. By what signes may a man know, that his heart is conuerted with encumbrances, and find out the corruption thereof?

A. By diuers, and namely,

first,

first, when he shall be delighted and tickled with hearing and seeing that which hee knoweth to be evill : as for example, an unsavoury iest, a secret nip, a filthy rynie, a foolish tale, a grosse lye, and such like. Secondly, when hee cannot see a comely woman, or any other like object, but that hee shall give his eyes leave to bee looking, and his heart to be wishing and longing after the same. Thirdly, when hee cannot see an enemy, but his heart will presently rise and swell against him. Fourthly, nor hurt a little finger, or bee crossed in the least thing, but he will grow impatient, curse and fret against God ; or bee a little prouoked, but hee will storne. Fifthly, nor be told of a fault but he will take it in ill part, and be offended (at least in his heart) with him that performeth the dutie of loue, and loue him the lesse ever after. Sixthly, nor hee

*How we
may shooe
out th' un
hearts be
snarred*
Psal. 66. 18

Gen. 39. 7.

*Gen 37.
13, 19.*

*2 Kings 6.
31. 22.
1 Sam 20.
30*

2 Sam 2.

1 The 5.19

little absent from his friends and acquaintance, but he is ready to waxe strange, and to lose his former loue and kinde affection. Seuenthly, nor be merry without lightnes, nor sad without sullennesse. Finally, when hee shall delay and drive off in himselfe holy motions and offers, of resisting evill, and doing good, till the opportunity bee past: by these, and a number of the like, a man may sensibly and easily perceive that his Heart is insnared, that either devill is at hand ready to hurt him.

Q. What observations be gathered out of the doctrine of lets and hinderances?

A. Sundry: First, that to be a Christian is no idle trade, nor yea any ceremonious tasking of a mans selfe, as the Papists doe to their beads and canonickall houres. Secondly, to shew what need the seruants of God haue to guard themselves strongly,

and

*Speciall obseruations
bereauet.*

and to stand continually upon their watch. Thirdly, that we may know how to prevent Satans policies, or to recue and raile up our selves if we be ouer-reached by them. Fourthly, that wee may learne how to liue settledly, calmly, and contentedly in all estates : not like a ship tossed by the waues of the sea, and carried about with euery wind ; now lift up with vaine hope and confidence, and now cast downe with causelesse feare and distrust.

CHAP. XI II.

Q. **M**ay there be found any persons, that doe put this in practice ?

A. Yes verily ; and if it were expedient to name places and persons, examples might bee shewed of some Christians that haue met together (nor sediti-

A conférence about this with a covenant.

ously otischiastically, as the whole course of their life and behaviour, both in publike and priuate hath declared;) but in Christian modesty and humilitie, without offence or hurt to any: and haue made a couenant among themselves to walke with God, consisting partly of a complaint of their sinnes and wants; and partly of the remedies against the same.

Q. Of what there any good of this conference?

Fruit of
such confes-
rence.

A. Very much, for first, this meeting was a great whetting onto them, to frequent the publike ministry more earefully and fruitfully afterwards. Secondly, these two kind of meetings, publikely in the Church, and priuately in their houies thus carried, did knit them together in that bond of brotherly loue, which during life could neuer bee broken. Thirdly, it was a meanes to make them

haue

haue Christian conference and godly communion in greater account.

Q. What were the chiefe points of this complaint, being the first part of their conference?

A. They complained, that they haue beeene but dim lights in the house of God, and that they had liued a-wearisome and vni-profitable life, and were not able to come out of that spirituall bondage, nor marked the examples of Gods deare seruants, nor honoured him in the course of their lives, according to the mercifull and manifold occasions, which hee of his gracious and fatherly prouidence had ministred unto them.

Q. How did they amplifie and justifie this their complaint in particulars?

A. Divers wayes: for they complained, first, that they had purchased little or no glory to the name of God, nor shewed forth

*Complaint
of sundry
effects*

*7 Particu-
lars.*

I

2

foorth his louing kindnesse as they ought, nor glorified his Gospell as (if it should haue bin taken from them) they would haue promised to doe. Secondly, they that had not profited in the knowledge of Gods will answerable to the time and helpes which they had enjoyed for that purpose ; being yet but weakely grounded in the chiefe points of Christian religion, and that the publike and priuate meanes of comming to knowledge had been very negligently & unreverently used of them.

3

Thirdly, that they had not prevailed in any comfortable sort ouer their owne corruptions, nor set themselves against them as *Joseph*, *Moses*, *Iob*, *Danid*, *Dansel*, and other deare seruants of God haue done, Genes.

39.9. *Iob* 31.1. *Hebr.* 11.24. *Psalms*. 131.1. and as all good Christians should doe ; but rather favoured and given liberty

to themselves in their sinnes, and not chasing away light and wandering desires, have fallen into a more deepe and dangerous delighting in them; and so growne cold and secure, overtaken with worldlinesse, and other deceiteable lusts, mentioned before in this booke ; and yet perswading themselues they were in good case! Fourthly, that they have beeene ready with conceit, and froward judging to give over their Christian walking, and to breake off communion and fellowship with their brethren, and to grow strange, hollow hearted, &c. Fifthly, that their company hath beeene unprofitable, if not hurtfull and dangerous : and that they have not by their holy behaviour beeene amiable in the eyes of God, and of his children. Sixthly, that they have beeene too liberall in the use of lawfull things ; as food, apparell,

4.

5.

6.

Causes of
these evils.

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rell, marriage, worldly dealings, &c. never suspecting any hurt or danger thereby. Seuenthly, that they haue not beeene touched with the feeling, both of the spirituall and bodily wants of others.

Q. What haue they complained to haue beeene the cause of all these evils?

A. First, chiefly their owne evill hearts, which notwithstanding all the light and taste of holy doctrine received, being renewed but in part, were euer prone to euill, and unapt to goodnesse. Secondly, earthly-mindednesse as a stremme running from that fountaine, and poysoning their best actions, causing coldnesse in prayer, &c. Thirdly, giving bit and bridle to their owne affections, letting them wander (whither they would) without checke, and so becomming slaues unto them. Fourthly, not resisting Satan,

who

who being with-stood, would haue fled from them ; but counting it a death to bee rouzed out of their luskishnesse, lothing to take paines in running the race of Christianity, and falling into sond ease , which is a sweet poyson that slayeth the soule, *Prov. I . 2 1 .* dreaming with the Apostles, *Math. 20. 2 1 .* of an earthly Paradise. Fifthly, looking too narrowly into the lives of others, to take hurt thereby, in obseruing the grosse sinnes of the wicked, and the infirmities of the godly, to justifie themselves in their owne v ncomfor-table estate. Sixthly, not labou-ring to nourish their joy in the benefit of their redemption. Seuenthly, fall into idlenesse, not counting it a fault.

5

6

7

C H A P . X I I I .

Q. *Y* ou haue shewed me their complaint which is very godly

6 Remedies
used for re-
covery.

I.

2.

3

godly; what were the remedies they agreed upon, being the second part of their covenant?

1. They were six: first, when their fals and infirmities were so great, or so long lien in, that they could not by ordinary meanes come to peace of conscience, and godly boldnesse with the Lord, they resolved to humble themselves before the Lord: without which means these devils are hardly cast out, *Marke 9. 21.* compared with *verse 29.* Secondly, they covenanted to be better acquainted with themselves, and to know their own hearts more thoroughly; that they might thereby find & ferret out the falsehood, fickle-nesse, lightnesse, worldlinesse, and such like naughtinesse as lurked in them, and daily to diminish and weaken the poyson thereof. Thirdly, they determined, that no rebellions, so found out, should have any abode there.

there with any liking, but to bee cast aside as an uncleane thing, Isa. 66. 6. Not onely such as are apparantly grosse, but such also as are most secret, before they come to their ful ripenesse.

+ Q. What good came hereof?

A. By this meanes, whether they were alone, or in company, in dealings abroad, or in matters at home, in the exercices of religion, or matters of their calling, or howsoever they were occupied ; keeping in mind their former resolution, so farre as their fraile memory would permit, it was a good preservative to keepe them either from taking or spreading any infection ; especially they ioyned herewith both watching, godly ialousie, and feare of offending any manner of way. It was a commendable civill policy in the Romans to giue a straight charge, that their springs

Benefit
hereof.

springs should be carefully kept from all filth that might taint or infect them : and shall it not be counted a godly wisdome with Christians, carefully to keepe their owne hearts, a thing so often and earnestly urged in the Scripture? *Deut. 5.29.* *Pro. 4.23.* and *28.14.* *Luke 21.21.* *2 Cor. 7.12.* *Psal. 19.13,14.*

Q. What were their other three remedies?

A. Fourthly, they couenanting carefully to avoyd all inward motions and outward occasions of quenching Gods Spirit in them, and to stirre up themselues daily to more earnestnes and attention in prayer and all holy duties, than formerly they had done; especially hearing of the Word, which they found to be their light to scatter their darknesse, and to raise them out of drowsinesse and deceivable dreames ; the fountaine to refresh them in their great

Three other remedies.

4.

Great thirst, and to fill them when they were empty and barren of good things. Fifthly, they couenantated faithfully, for the better keeping of their hearts awake, once in the day (if it were possible) to set apart a time from all other lawful and necessary dutie for prayer and priuate meditation, for the seasoning of their hearts with grace, establishing them against all tentatiōss, afflictions, and other hinderances. Sixthly and lastly, they concluded to obserue diligently what fruit they reaped by these remedies, what weakening of their lusts inwardly, what amendment of their lives outwardly; whether they were more able in company to doe good to others, and being solitary, to doe good to themselves.

Q. Such remedies might profit those Christians you speake of; but what should persuade other men to use them?

A. Di-

5.

6.

² Reasons
to perswade
to this.

Psal. 4. 6
& 19. 10

Psal. 84. 10

Two cau-
tions to be ob-
served.

1 Lay a
good foun-
dation.

A. Diuers reasons ; and namely these two : first, because by such a course as these remedies direct us to, we are brought to a most sweet and a most holy communion with the Lord, which is more to bee desired than gold. Secondly, howsoever the greatest part both for number and gifts, as well of nature as of learning, have little regarded this holy course ; yet the happiest men, and of greatest account in the Church, both for vertue and for godlinesse, have euer preferred it, and made it the chiefe flower of their garland, and crowne of their rejoicing, as *David*, and diuers others.

Q. What caveat s or admoni-
tions are to be thought upon in
the use of these remedies ?

A. Two especially : for first we must be sure to make our beginnings sound and substanti-
all, so as they bec able to beare
and

and uphold all that shall preesse them downe: for if wee be not strongly armed, wee shall meet with such opposition, both inward and outward, as wil quickly weaken the power of our best purposes. The inward oppositions (to touch some branches thereof) are, first, to thinke it more then needeth to live thus. Secondly, to consider, that many godly men do not live so. Thirdly, the inordinate loue of some speciall sinne, that is most profitable and pleasant unto us, especially if by continuance it hath gotten the possession of our hearts, is a great meanes to hold us backe. Fourthly, much dulnesse of wit, want of memory, or hardnesse of heart, may utterly dilate or discourage us to hold forth this course: among which, hardnesse of heart is the most dangerous hinderance, *Heb. 3. 8.*

Luk. 14. 28
29, 30.

Luk. 10. 42
Inward dis-
courage-
ment.

Luk. 10. 10
Mat. 5. 27.
Mat. 6. 17

Q. What be the outward dis-

b

con-

couragements and binderances, that will be ready to stand in our way?

*outward
encourage-
ments.*
Ge. 33.1, 2.

Gen. 26 15
Ex. 13.34.
1 King. 4.1

*Causas not
nominatae.*

A. They are very many: as (to name a few) first, household-troubles and disquietnesse, by them; disorder in wife, children, and servants; untowardnesse and ill successe in busynesse, want of a blessing where it was looked for, losses unlooked for, much toying and occupying our selves about these things below, with neglect of our heavenly and Christian calling. Secondly, naughty and malicious neighbours about us, bad Ministers set over us, evill debtors, cruell creditors, covetous landlords, &c. These and a number the like will put us out of frame, and breake us off (if it be possible) from this practice of Christianity.

Q. What is the second caveat?

A. That it (notwithstanding all these and the like hinderan-

derances and discouragements) wee finde strength and purpose
of heart to goe forward in our
Christian course, that when we
beware wee make it not a mat-
ter of course, ceremony and cu-
tome, using it for fashion sake:
for then wee may bee sure no
blessing will returne unto us by
it. Therefore as in all good
things wee are to feare the ta-
king of Gods name in vaine; so
in this, being the best thing of
all other, it is most to beefea-
red.

D.u. 18 58

*Q. How doth this commonesse
and coldnesse in doing good, grow
upon men?*

A. This great evill doth usu-
ally seize upon us, either by oc-
casion of prosperity, or by oc-
casion of adversity: for in the
one we lose our first love, z ale,
fervency, &c. and in the other
we grow impatient, unquiet,
heavy, fretfull, &c. The remedy
whereof is (as the Apostle ne-

*How it is
common
grow.*

rem'd.

teth) for him that is rich or in prosperity to rejoyce; not in his riches, high place, &c. *Jerem. 10. 23.* but in that he is made low in spirit, and humbled with a sight and tente of his sinnes and unworthinesse, though hee bee never so rich and honourable in the world. The remedie of the brother affasted and of low degree is, to rejoyce in that he is exalted to spirituall and heauenly riches and preferments; both which the Apostle *James* setteth downe, *Iam. 1. 9, 10.* The Scripture affordeth examples of both sorts. *Paul* being in the account of the world a brother of low degree, a poore man, base and contemptible, did so rejoyce in his exaltation, that God in wisdome saw it was necessary to humble him and take him downe, *2 Cor. 12. 7.* If any shall say, that his exaltation was extraordinary and singular: then let them marke what Christ saith,

bich to the 70 Disciples, who (in
likelhood) were men of low
degrees: Reioyce, because your
names are written in heaven, Lu.
13.20. On the other side, David
being a King, rish and renou-
med as any of his time, rejoyced
in his humblenesse, Psalm. 13.1.
And was it not the greatest com-
mendation of King Iosias, that
his heart melted and was hum-
bled at the hearing of Gods
word? 2 King. 22.19. And of
his grandfather Manasses, that
being in prison and in bonds, free
humbled himself greatly be-
fore the Lord God of his
fathers, 2 Chron.

33.12.

Bb 3 THE



THE SIXTH BOOKE.

CHAP. I.

Question.

*What is the summe
and drift of this
booke?*



*To set out
the privileges
and liberties,*

which God hath bequeathed unto, and bestowed upon his own peculiar people & faithfull servants: not meddling with such benefits of God as the wicked enjoy, and that many times in greater measure then they; although indeed those common benefits and blessings are more sweet

*Summe of a
christians
priviledges*

sweet and savoury to Gods chosen children, then they be to others. For first, Gods Children have a right in them through Christ, who is heire of al things, *Heb. 1. 3.* Secondly, they are only blessed unto them, *Rom. 8. 28* Thirdly, they only receive them by the hands of faith, with prayer and thanksgiving, which maketh the use thereof wholesome and holy, *1 Tim. 4. 4, 5.* Fourthly, they use them soberly & moderately to the glory of God, *Tit. 2. 12. 1 Cor. 10. 31.*

Q. Why are these priviledges to be laid forth?

A. For divers reasons: First that the godly might know their riches and rejoice therein, as worldlings doe in theirs; and the more easily, if at any time they be deprived of them, to returne home again from whence they haue strayed; finding by wofull experience, that there is no course so safe and sweet as to

2 Reasons
for the ne-
cessity of
these to be
set forth.

1 That god-
ly may see
their rich-
es.
2 Wick-
ed
see their
want.

walke with God, and to remaine under his nurture and government, Hos. 1.2. Secondly, that the wicked which wander from God, might see what good things they want by enjoying their sinnes ; and be moved not too late, (as the glutton was in hell, Luk. 16.23.) at least by the sight of other mens happiness, to lament their owne misery, and by all good meaneas to haste out of it. Thirdly, that all sorts may have the Christian life in better account, and greater admiration, and not let it lyce (as dead wares) unasked for ; yea and not to count it precizenesse and puritanisme to put it in practise, Prov. 8.11.

Q What be the sorts and kinds of these prerogatives ?

A. The particulars are divers; nevertheless they may all be brought to these two heads : For either they are such as God hath allowed, and allotted to his

R' a'ell
may loue
nre the
body life.

Taxkids
to the life

children fit this life, to encourage them to a chearfull honouring of God, and walking before him according to his Word; or else they are such as he hath laid up in store for them in the life to come. And to speake first of those that belong to this life.

2 In this life
to come.

C H A P . II .

Vhat is the first privilege of a true believer?

A. His first and chiefe privilege is this, that hee doth know that hee is beloved of God, *Numb. 14. 8.* that his name is written in heaven, *Luke 10. 23.* that his sins are forgiven, *Luke 7. 47.* and that a crowne of righteousness is layd up for him, *2 Tim. 4.* In a word, that he is affirmed in this world that hee is the Sonne of God, *1 John 3. 12.*

1 Privilege
in this life
to know one
selfe to be a
son of god

and hath eternall life, Joh. 17.3.

Q. How can we know this, and be assured of it?

A. Not by any extraordinary revelation or illumination of the Spirit, (which notwithstanding God may, and doth bestow where hee thinketh meet,) but by the ordinary assurance of faith, Joh. 6.68. and by the Spirit of adoption, Rom. 8.10. which is given to all and every one of Gods children; and by the fruits of faith and of the Spirit, namely, brotherly love, 1 John 3.14. and 5.8. by which meanes a Christian may have better assurance of his salvation, than any man can have of any thing hee holdeth in this life.

Q. Is this such a great privilege?

A. Yes verily; it is such a privilege, that the richest man in the world cannot purchase it with all his substance. For if

the

*How this
knowe.*

*Joh 1.12. &
3.39.
Mat 16.16*

Gal. 2.2.

*How excel-
ient this is.*

the winning of the whole world
bee nothing in comparison of
gaining Heaven; *Math. 16. 24.*
it must needs follow, that the
assurance of salvation will bring
more peace and ioy to the heart
of a Christian, then the assur-
ance of winning (if such assur-
ance might bee had) all the
Kingdomes of the Earth, and
the glory of them. For the
assurance of these things can
bring but a carnall and transito-
ry ioy (as the things themselves
are but earthly and transitory);
but the assurance of salvation
will cause true beleevers to re-
joyce (as the Apostle saith)
with ioy unspeakable and glo-
rious, *1 Pet. 1. 8.* Besides, the
greatnesse of this priviledge
may appeare, if we consider the
dreadfull estate, deadly feares,
and wofull condition of men in
despaire; who can take no plea-
sure nor contentment in all the
delights, riches, and honour
that

Math. 27. 5

Num 23.

o.

Psa]. 84.10

Why many
desire not
their salua-
tion

1.

2.

Sam. 25.
Iy.

3

that the whole world affordeth; but would give (if they had them) thousands of worlds, to be sure that they were loved of God, and should be but (as it were) doore-keepers in the kingdome of heaven, Luke 16.

24.

Q. What is the reason, that many good Christians doe often doubt of their salvation?

A. Because, first they are renewed but in part, 1 Cor. 13.9 and therefore the devils rage, subtilitie and power being such (as hath beeene shewed, lib. 5. Cap 2.) no marvell that they be driven to doubt. Secondly, the want, neglect, or earelesse using of the meanes whereby faith is nourished, must needs cause a doubting and wavering in the belieever, as the neglect of meat or meales causeth weaknesse in the body. Thirdly, many mists and clouds arise to their minds, from the consideration of their owne

Luk. 18.33

owne weaknesse, unworthinessse infirmities, and sinnes ; which dimme and darken the light of faith in them, especially because they cannot overcome some peculiar sinnes that most trouble them. Fourthly, they sometimes slippe into, and sleepe in some grosse sinne ; and that against knowledge , which caufeth an evill conscience, the greatest enemy that can be to faith : for if such as put away a good conscience, make shipwracke of faith and sound doctrine, i Tim. 1.19. how can they hold fast the precious faith, which apprehendeth the promise of forgive- nesse of sinnes to them that believe in Iesus Christ?

4.

2 Sam. 11.
27 & 2.1
Psal. 51.
2. &c.

John 3.16.

C H A P. III.

Q. **V**Hat is the second
priviledge of a true
believer ?

A. The

*2. Pribuilege
is, the assur-
rance of
Gods conti-
nual preser-
vation.*

Ioh 14. 18

Luke 22.
31,32

Fraude

A. The second privilege (which springeth from the first as all other doe) is this, that God having once assured us of his favour, and taken us into the number of his children, will never leave us desolate and laid open to the malice and iniuries of Satan, and men; but will have a fatherly care over us continually, even in this present world, not onely by his generall providence, but by his gracious and effeual presence; though hee suffer us oftentimes to be fisted by our adverfaries, and to want the feeling of his favour for a season.

Q. How is that proved?

A. By divers plaine and manifest places of holy Scripture: as where God saith, I will not leave thee, nor forsake thee; and thereupon encourageth us to say, The Lord is on my side, I will not feare what man (or Angell) can doe unto me, Heb.

13,5,6. and in another place,
 The eyes of the Lord are upon
 them that feare him: And again,
 I have beene jealous over thee
 with a great jealousy, and that
 he that toucheth you, toucheth
 the apple of mine Eye. So like-
 wise where it is said, Can a
 bride forget her ornament, or a
 mother her child ? &c. In this
 respect God is compared to a
 kinde and tender bird, that che-
 riseth her young ones under
 her wings. And Christ for his
 last farewell saith to all the faith-
 ful, Behold I am with you to
 the end of the world, *Math. 28*
20.

Psal. 34, 15

Esa. 49, 19.

Mat. 23, 37.

Q. What is the benefit of this
 privilege?

A. This privilege being
 added to the former, doth fur-
 ther shew how excellent and
 greatly to be desired the condi-
 tion of Gods children is, aboye
 the most flourishing estate of
 any unreformed man in the
 world.

Benefit
bereof,

world. Besides, this reproveth them, who if they have but a little true taste of the forgiveness of their sinnes, (which is indeed their principall priviledge) rest in that; and so deprive themselves of that comfort, which they might reape by a serious meditation of the sweet and gracious presence of God, even in this life attending upon them that trust in him, in youth and in age, at home and abroad, in prosperity and aduersity.

CHAP. IIII.

QV *What is the third
privilege of a true
Christian?*

A. His third priviledge is, to have assurance from God, that hee shall both live and dye well. For whosoever are thus cared for of God, he bestoweth this grace upon them, that they

know

know (and are enabled in a gracious measure) how to live and goe through their whole pilgrimage according to his will ; and how to dye and goe out of this vale of misery so, as they may after bee taken into glory.

Q. How prove you that God will enable his children to live an holy life ?

A. First, because the Lord (as the Prophet saith) will guide the meeke in judgement, and teach the humble his way, *Psal. 25. 8.* And againe, verse 12. hee saith, What man is hee that feareth the Lord? him will hee teach in the way that hee shall chuse. And in another place more expressly, I wil put my spirit within them, and cause them to walke in my statutes, and they shall keepe my judgement and doe them, *Ezech. 36. 27.* Besides, as the Branch being in the Vine cannot dye and wither, but beare grapes

Proved.

grapes and prosper; so a Christian being in Christ, cannot but avoyd sin, and live godlily, John 15.2 & the love of Christ dwelling in them by faith, will even constraine them (as Paul saith) to consecrate their whole life unto God, 2 Cor. 5.14.

Q. What is the reason, that many good Christians do not enjoy this privilege in any greater measure?

*Why this is
so little en-
joyed.*

A. Because, first, either they know not, or beleieve not Gods liberality and bounty, with his readiness to bestow this grace of a godly life upon them, as wel as upon others. Secondly, from hence, that either they omit the meanes that others use, or use them more negligently then others doe; or go the wrong way to work, thinking by their own strength, or by the vertue of their prayers, reading, hearing, &c. to prevale against their sins. Thirdly, finding the same

not

not weakened and abated by such means, they faint and sticke fast in the mire (as it were) wherein they lay before; and being discouraged by Satan, fall either into some unprofitable sorrow, or fond security; because they cannot (so farre as they desire) overcome some particular sinnes, that doe most trouble them.

C H A P. V.

Q **B**ut doth not believers fall sometimes into fowle and reproachfull sins, and lye in them for a season?

A. Yes, they doe so: as may appeare both by sundry examples set down in the holy Scripture (as hath beeene shewed before,) and also by continuall experience in all ages of the world: yet there is a double difference betwixt them and others;

Believers
fall into
some grosse
sinne.

Yet not oft,
nor lie long

Proued.

thems ; for first, they ate neither so ordinarily ouer come of grosse sinnes as others bee . & secoundly, they lye not in them with the like deepe and sensable leouni-
ty that others doe . not oþer i-
stinct

Q. What prooff can you bring
of this ?

A. Because they haue an
eyntment, (that is, the grace of
regeneration, justification, and
sanctification) from that holy
One, (that is, Christ;) and kn̄w
all things, E. Joh. 2.20. And this
annoynting which they haue
receiued, fleeteth not, (though it
have not the like force in them
at all times) but dwelleth in the;
and teacheth them all thingys,
ver. 27. and never drieth up; and
their seed remaineth in them,
E. Job. 3:9 which never dyeth at
the root, though it be often nipp-
ped in the blaste before the har-
vest cometh. Hence it comineth
that Christys yoke, (that is, obe-
dience to his Word) is more

light

light and easie to them, *Math.* 14.29. and the doing of the will of God more sweet and pleasant; *Iohn* 4. 34. and they delight in the law of God concerning the inner man, *Roms.* 7. 22. and doe performe (which is an unestimable privilege) even their earthly busynesse with heavenly mindes, *Phil.* 3. 20. Therefore it cannot be that they should either slip so boone into reprochfull sinnes, or sleepe so soundly, and find such favour in them, as others doe who are unreformed.

Q. What say you then (to omit other examples) to Peter; could any unbeliever have fallen more foully then he did?

A. It was indeed as dangerous a plunge, and great a downfall as ever lightly any good man had; yet hee neither sinned against the holy Ghost, neither was hee wholly subdued by Satan. For though in words hee

most

Peters fall.

most vehemently denied his Master, yet his heart and conscience went not with his tongue, but were surprised with a sudden apprehension of the great danger, wherein (forgetting the promise of Christ, hee tooke himselfe to bee; in the meane time hee loved nothing more dearely then his Master, howsoever the Spirit of Christ dwelling in him was silent, being not consulted withall; or else secretly rebuking his tongue; for he neither hardened his heart against Christ, nor joyned with his enemies, nor complained that hee had beene seduced by him; but being checked by his owne conscience, and admonished by the crowing of the Cock, and especially by the looking backe of Christ upon him, he went out and wept bitterly; declaring both by his salt teares and present forsaking of that cursed company, and by his carriage

Mat. 26 47

Luk. 22 61.

62.

usage afterwards, how deeply
hee was displeased with him-
selfe.

C H A P . V I

Q. **VV**Hat is the fourth
privilege of a true
believe?

A. His fourth privilege is,
that if at any time hee fall from
his settled course into some of-
fence, whereby his conscience
is wounded, and his confidence
in Gods mercy weakened, hee
hath this liberty given him of
God, to returne to him againe;
with certaine perswasion that
the Lord will never cast him off,
but will receive him into the
former favor; from which it see-
med (for the time) that he was
utterly excluded.

4 Privilege
Fallen, hee
may rise ag-
aine.

Q. How is this to be proved?

A. Because, first, God requireth
and looketh for it of all his
chil-

children; and is highly offended if they doe not returne, as appeareth by sundry places of Scripture: as where the Prophet complaineth in the name of the Lord, saying, I hearkened and heard, but none spake a right, no man repented him of his wickednesse, saying, What have I done, &c. *Jer. 8.6.* And againe, O Israel if thou returne, returne to me, saith the Lord, *Jer. 4.4.* And in another place, Woe to thee, O Ierusalem, wilt thou not be made cleane? when shall it once be? *Jeremie 13.27.* And another protesteth, that the Lord neither desirereth nor delighteth in the death of a sinner, but rather that he may repent, *Ezech. 33.11.* And Christ (the prince of Prophets) with teares bewaileth the state of the Iewes, because they would not repent, *Luke 19.41.* Now if God require this of all that profess his truth, how much more will

will hee looke for it at their hands, whom hee meanceth to save eternally.

Q. How else is it proved?

A. Another reaon is, because Christ is aforehand with his Father in the behalfe of his chosen children, even before they fall; obtaining pardon for them, and grace, that they shall take no hurt thereby, but rather gaine strength to doe more good in the Church of God: as appeareth by his speech to Peter, to whom it was no peculiar prerogative, *Luke 22. 31, 32.* And David (making confession of his grievous sinne to God) conceiveth hope, that the same grace shall be given to him, *Psa. 51. 13. 15.* Thirdly, it is a speciaall worke and end of the Ministry to binde up the broken-hearted, *Esay 61. 1. Luke 4.* Yea, it is a duty which God requireth of all Christians one towards another: for the Apos-

More proof.

stle saith, Brethren, if any be fallen by an infirmitie ; thou that art spirituall, that is, who hast more grace and strength of the Spirit than he (for we stand not by our owne strength,) helpe to hold him up by the spirit of meekenesse, *Rom. 25.1. Gal. 6.1* which meanes God would not have prescribed, except hee had purposed to recover his children and to receive them againe into his favour.

Q. Is this priviledge so bightly to be esteemed?

A. Yes verily: or else what encouragement were there to any Christian to strive against sinne, and to seeke to live godly, seeing one time or other the most forward may bee led into sinne, and fall into some offence yea be overtaken with that temptation, which hee thought hee should never have bee ne deceived by: as we may learne in the example of *David*, who having

What an
excellent
priviledge
this is.

end.

endured so great afflictions, made so many solemn vowes, and had such holy meditations as are set downe, *Psal. 119.* and elsewhere; having also wives and children of his owne, which were both beautifull and religious; and besides, the manifold miseries of a kingdome, and being well stricken in yeeres, was notwithstanding all those helpeles) suddenly surprized with the beauty of a woman, and drawne from one finne to another, from a lesse to a greater, from uncleannessesse to cruelty, *Sam. 11.* In this case how sweet and comfortable this priviledge of being assured to bee reconciled to God, and received into his favour againe is, is lively set forth, *Job 33.23.* and experience teacheth, that afflicted conciences would prize this privilege farre above gold.

Q. Will not the kingdome of this privilege embolden men, to

This will
not imbolden
to sinne

Rom. 3.7,8

give way to the sinne they delight in, seeing they are sure to bee renewed by repentance?

A. No, no more then the assurance of salvation, or any other priviledge or grace of God, but rather bridle them. For this were to lay in effect, Let us continue in sinne, that grace may abound; or, Let us give way to our pleasante and profitable sinnes, that God may receive us into favour againe; that the riches of his mercy may be more manifest unto us: which is not the voyce of the redeemed Ones of the Lord, but rather of the damned, that is, of those who being rejected and left of God, are iustly condemned for their sinne. And therefore the Apostle maketh no answer to that question, nor setteth any other confutation of it, but this, *whose damnation is iust*: as if he should say, Men that move such questions, and make such

such obiections are, reprobates,
and iustly damned of God.

C H A P . V I I .

Q V V Hat is the fifth pri-
nilege of the true
Christian?

A. That God hath not one-
ly given them gracius helpe
and holy meanes to further
them in godlinesse, and in the
way to heaven; but withall he
hath given them grace to use
the same meanes holily and a-
right; for the helpe appointed
by God to that end are com-
mon to all and vsed by the hy-
pocrite, as well as by the sincere
professor, but not as they ought.

*Salomon faith of such, Wherfore
is there a price in the hand o f a
foole to get wisdome, and he hath
man hearts? Pro. 17.16. as if he
should say, no good meanes will
doe him good, they are all cast*

*s Paul g.
Grace am
preng'd in
use to
meanes we*

away upon him. And why? but because he hath not an heart to use them aright. This is a great sinne and an heavy judgement,
Mattb. i i. 22.

Q. What helpeſ be thoſe you meane?

A. Even the ſame which were mentioned before : as first, prayer, whereby we may come to our God for whatſoever we need, and breake our mindes to him, and lay open our grieues before him, & commune familiar with him, as with a friend. Secondly, watchfulneſſe over our owne hearts and wayes (a great treaſure,) whereby we ſee and ſhunne Satans sleights, whereby he decei- veth thousands ; drawing ſome to uncleanness, ſome to mi- ſpending of the precious time in play and folly, ſome to hunt after the fat and wealth of the world, poſſeſſing in the meane time leane and hunger-starved ſoules

What the
meaneſ be
1 Prayer.
2 Watch
fulneſſe.

3 Viewing
of the day.

soules. Thirdly, the viewing of the day (a sweet liberty) whereby calling to minde Gods mercies in the things we have done or received, we may be comforted; and remembraunce our sinnes and corrections, we may repente, crave pardon, and lye downe in peace; and so of the rest.

Q. How are these helpe used right?

A. First and principally when they are used in faith (without which it is impossible to please God, *Hebr. 11. 6.*) confidence and assurance, that God will mightily blesse the same unto us, and that we shall be the better by them. Secondly, when they are used constantly and continually, and not by fits or starts. Thirdly, when they are used with pleasure and delight, as the food and recreation of our soules, as hath beene shewed before; whereas the most part using them of custome, and for

How these
helpe are
well used
1 In faith.

constantly

3 With
delight.

fashion take, not looking affe-
rely to be the better for them,
keeping no set and constant
course, and taking no true de-
light and comfort in them, find
them but cold and feeble, yea
rather no helpes at all to further
godlinesse. Fourthly, when they
are used with reverence and hu-
mility, *Psal. 2.10, 11.* Fifthly,
when they are used with fer-
veney and zeale, *James 5.16.*
Sixthly and lastly, when they be
done in uprightnesse and single-
nesse of heart, *2 Corinth. 1.12.*
Eph. 6.5.

Q. How is this proved?

A. This may be proved, not
onely by that which is said ge-
nerally of the property of faith;
that without it, it is impossible
to please God, *Hebrewes 11.6.*
but by an instance of the said
severall helps, which God hath
set downe in the Scripture : as
the Word preached, being the
power of God unto salvation,

Rom.

*4 With re-
verence. 6.5.*

*5 With
zeale.*

*6 With up-
rightnesse.*

*Necessity of
Faith.*

Rom. 1. 16. yet the same Apostle faith, it did not profit a number, because it was not mingled with faith, Heb. 2. And touching prayer (another singular helpe) the Apostle James faith, Let not him that doubteth or wavereth thinke that he shall receive any thing, or be any way furthered or helped thereby, James 1. 5. The like may bee said of all the rest.

Q. How appeareth it that true Christians doe use the meanes appointed of God, in this right and holy manner?

A. Because else they were not true Christians, seeing men are made and become the sons of God, by beleeving in Jesus Christ, John 1. 12. but the question being onely of such, it is evident by many places of holy Scripture, that this privilege belongeth to them. The Lord (saith the Prophet) is neare to all them that call upon him in faith.

Only the
belieuers
use the
meanes
aright.

faith, Psalm. 145. 18. And the Apostle saith, that to true believers (for of such he meaneth) God gives liberally al good things without upbraiding or casting them in the teeth, Jam. 1. 6. And the blind man faith (after the eyes of his minde were enlightened, as well as the eyes of his body) that if any man feare God, and bee a worshipper of him, God will heare his prayers; which is also proved by sundry examples, Job. 9, 31.

CHAP. VIII.

Q. **V**What is the sixth
priviledge of true
Christians?

A. The sixth priviledge is, that where prosperity is a slippery path, and pleasures, riches, honours, &c. deceive many, yea even those that be lawfull, stealing away their hearts from the love

6 Privilege
use of pro-
sperity well

love of God, to the love of the world; the Lord in his abundant mercy doth so direct his beloved ones, that either they are not taken with these snares, and caught with these baits, or if they be, they are delivered before they prove a bane and deadly poison unto them.

Q. How may that bee proved?

A. Notonely by the promises of God, assuring us that all things shall worke together for the best to them that love God, Rom. 8.28. but also by cleare and evident examples. Moses a man greatly beloved of God, endued with excellent gifts, and placed in great dignity, hath this testimony, that he was the most meeke and patient man in all the earth, Num. 12.3. David a man according to Gods owne mind, being advanced from the sheep-fold to the Scepter, honoured with many rare gifts,

Proved.

and

and glorious victories, professeth (& that no doubt the Spirie of God bearing witnessse with his spirit, that he lyed not) to the Lord, that his heart is not haughty, nor his eycs lofty, Psa.

I 3. 1. The like may be said of *Joseph, Daniel, Mordecai*, and divers others; whom no prosperity could move to forget themselves, nor the afflictions of their brethren, *Genesis 45. Dan. 1.9. Job 31.24.*

Q. How, or by what means doth God worke this in his children?

A. First, by his Word and Spirit, imprinting in their hearts a contempt of the world, a contentation in their estate, a moderation and sobriety in all lawfull profits and pleasures, and (which is the ground of all) an assured faith and expectation of the glory that is to come, Hebr. 13.14 Rom. 8.18. Secondly, by experience, teaching them by

the

*How God
worke in
them.*

the same Spirit to lay to heart,
and apply to themselves the
daily changes of all things and
persons under the Sunne, Psa.
39.9. and 101.26. and 103.15.
1 Pet. I 21.

*Q. Why doe some that are re-
ligious, enjoy this priviledge so
sunderly?*

A. First, because they prize it
not as they shoule. Secondly,
because they are content to bee
carried by custome and exam-
ple of worldlings, rather then
by conscience and rule of Gods
Word, and the directions set
downe therein. And whereas
Popish dreames and fantasies
have so enchanted great per-
sons, that they have with-
drawne themselves from their
great pompe, into Abbyes
and Nunneries, for the deceiv-
able hope of holinesse and sal-
vation; the right taste of the
Word of truth will not move
them to renounce dangerous
and

and unlawfull liberties.

CHAP. IX.

Q. VV Hat is the seventh
priviledge of trus
Christians?

7 Privilege
wel to beare
affliction.

A. The seventh priviledge
is about afflictions, concerning
which, God sheweth his such
grace and favour, that either
they bee freed from such trou-
bles and vexations as befall o-
ther men, or else they be happily
delivered out of them; or if
neither of them, yet they pro-
fit exceedingly by them, and
have alwayes a happy issue.

Q. How prove you the first
branch of this privilege, that the
godly are free fram many trou-
bles, which light upon the wicked
and unreformed?

A. First, by exprefse words
of Scripture; as where it is said,
*Many sorromes shall come to the
wicked*

Proved:

wicked, but he that trusteth in the Lord, mercy shall compass him; *Psal. 32. 10.* with a number of the like places both in the old and new Testament. Secondly, by good reason grounded upon the Scripture: for seeing the greatest troubles, and sorest punishments that befall any, are brought upon them by their sinne, as *Ieremy saith, Lam. 3. 39.* How can hee whose heart is cleansed, who endevoureth to keepe a good conscience in all things, who useth the meanes which God hath appointed to uphold him, and that in faith, with diligence, constancy, and delight; how can he (I say) lye open to these plagues and calamities that the other doth who is a stranger to this course, and by his wicked sinnes doth purchase to himselfe the reward of iniquty; whereas the righteous both pleaseth God by his faith and obedience, and by his wife.

wife and dutifull behaviour procureth much favour, and avoydeth much blame and punishment amongst men.

Q. What is the reason, that God's children enjoy this privilege (for the most part) in so small measure?

A. Because they draw many afflictions upon themselves through their owne default, and trouble themselves (as I may say) when God would not trouble them. And this they doe, partly by mistaking of those Scriptures, which say, We must enter into the kingdome of heaven be many tribulations, 2 Tim. 3. 12. and the like: whereupon they conclude, that they must needs smart and bee afflicted as often as they are, and as many waies as any other; whereas indeed they might avoid many troubles and dangers, by taking heed to their hearts and lives, according to the Word.

Q. Where-

Why this so
little is
joyed.

Many bring
afflictions
on them-
selves.

Prov 4. 23.
Psal 119. 9.

Q. Wherefore doe they so sel-dom enjoy this privilege?

A. The chiefe hinderance then is in their owne carriage and behaviour, because being otherwise honest Christians, and men that deserve to be wel thought of for divers causes, yet refusing in some particular things to bee directed aright, they give way to their owne folly, sloth, security, carnall and unbridled affections; abuse their Christian liberty, mispend their precious time in idle company, vaine pastime, foolish iesting: by which (and the like) they make their lives unsavoury and unpleasant (for such sweet meat will have sowre sauce,) & bring many both inward and outward troubles upon them.

Another
reason

Given by
to temptation

Q. What be these?

A. The inward are secret accusations and checkes of conscience, horrour and feare of death, and of the day of judgement,

Inward
troubles,

Outward.

ment, quenching of the spirit of God, unquietnesse and vexation of mind, &c. The outward are shame, suits of law, poverty, debt, imprisonment, losses, ill report, brawles, quarrels, &c. which their owne consciences must needs tell them they might have avoyded, if they would have bin directed in that course which the Word of God doth prescribe, and which the Lord hath called them unto.

Q. Doe not many troubles befall them, who keep the most narrow watch over their wayes?

A. Yes, though nothing so often, yet sometimes; because, first, the most vigilant doe sometimes sleepe, and slippe into some sinne, either of omission, or commission; whereby they bring much woe and trouble upon themselves; as David, Peter, and many others haue done, and as divers daily doe. Secondly, sometimes the Lord will try their

*Bef haue
their aro-
bles by their
owne slips.*

Gods trials.

their faith, patience, and obedience, by bringing inward temptations, and outward troubles upon them, as he dealt with *Abraham, Joseph, Job, &c.* which cannot for the present time be joyous to flesh and blood, but rather grievous, as the Apostle saith, *Heb. 12.*

C H A P. X.

Q. V V) Hat say you to the
second branch of
the seventh privilege ?

A. I say that godly men may assure themselves, that the Lord both can deliver them out of all their troubles by his mighty power, and that of his free favour and mercy he will assuredly doe it ; and that at such time and season, by such meanes and instruments, and in such measure and manner, as in his heavenly wisedome and fatherly good-

God wilde
liver him in
time.

Psal 34.19

goodnesse hee shall see it most meet for the advancement of his owne honour, and the furtherance of our salvation.

Proved.

Q. How can you prove this?
A. First, by testimonies of Scripture: *Solomon* saith, *The righteous escapeth out of trouble, and the wicked shall come into his stead*, *Prov. 1.8.* For (as hee saith elsewhere) *Though a just man fall* (namely, into trouble and affliction) *seven times, that is, very often, yet he riseth again: but the wicked fall into mischiefe*, *Prover. 24.16.* Secondly, by examples both in particular persons, as of *Joseph*, *Gen. 41.14.* *David*, *1 Sam 23.27, 28.* *Mordecai*, *Dans. 6.22.* *Peter*, *Act. 12.7* and of whole Churches, *Exo. 14.24.* *Hest. 8.16.* *Psalms. 124.1.* and *125.1.*

Q. Have the faithfull now any such particular promise and assurance to bee delivered out of trouble, as they had?

A. They

A. They have not such particular promises and assurances, as many of them had, (though not alwayes, as wee may see in *David, 2 Sam. 15.25.*) yet we have that which is sufficient. For first, if our troubles be spirituall and inward (as sinnes and corruptions,) God hath given us a promise that hee will give us grace (using the means) to mortifie them. And if wee doe not subdue the same in such manner and measure as we would, yet his grace is sufficient for us, and the best of our fathers had no more, *2 Cor. 12.9. James 4.6.* Secundly, if they bee outward troubles, as poverty, sicknesse, &c. hee hath promised that if it be expedient, he will pull us out of them; and how soever hee deale, hee will doe that which shall be best for us, *Rom. 8.28.*

We haue no particular promise, yet sufficient.

*1 Cor. 10.
18.*

C H A P. XI.

Q. **VV**Hat say you to the
third branch of the
seventh priviledge touching af-
flictions?

A. That the true believer
shall not onely bee freed from
many troubles, which the other
by their misgovernment fall in-
to ; and delivered out of many,
which the unbelievers shall pe-
rish in : but also (which is the
chiefc of all) hee shall patiently
and contentedly undergo them;
and reape great good , and
bee made much the better by
them ; whereas the ungodly
taketh great hurt, and is made
much the worse hy his afflic-
tions.

Q. How doe you prove this ?

A. By the confessions of the
Saints themselves ; as of David,
who saith, that before he was af-
flicted he went astray, but now he
had

Faithfull
shall profit
by affliction
Proved.

Proved.

had learned to keepe the Word of God: And a little after, It is good for me (faith he) that I have been afflicted, that I may learne thy statutes, Psalm. 119.67.71. The same is testified of Manasses, that when he was schooled by affliction, then he knew that the Lord was God, 2 Chron. 33.13. And Paul prayeth, that bee may not reioyce in any outward thing but in his troubles and afflictions which he sustaine d for the Gospel Gal. 6.14.

Q. How do the Saints of God come by wisdome, not onely patiently to beare, but also to profit by their afflictions and trou bles?

A. This grace is obtained of God (from whom commeth every good gift, and perfect gi ving, Iam. 1.17.) First, by hear ty and faithfull prayer, as the same Apostle saith, if any want wisdome (to beare his affi ctions ioyfully and chearefully

How to pro fit by affi ctions.

as he ought,) let him aske it of God, who gives to all men liberall, and upbraideth no man, but let him aske in faith, *Iam. i. 5,6.* Secondly, by a due consideration of the end, fruit, and vse of afflictions.

Q. *What are these?*

8 Ends of affliction.

A. There be many, as may appeare both by the former Scriptures, and also by divers other: First, to stay them from wandring, and to bring them backe into the way of salvatiōn that have wanded, and to make them teachable schollars in the Schoole of God, as they did *David, Psalme 119.67.71.* *2 Cor. 1.10.* Secondly, to make them know God, and themselves, as they did *Manasses, 2 Chron. 33.13.* Thirdly, hereby they have experience of Gods gracious hand in delivering them, *Psalme 34. 17. 19.* Fourthly, they haue the prooe of their owne faith and patience,

ence, which worketh wonderfull comfort, *Rom. 5.4,5. 1am. 1.*

2. Fifthly, hereby they are kept from being condemned with the world, *I Corinth. 11.31,32*

Sixthly, it is the furnace of the soule to purge out the filthy drosse of prophannesse and infidelity, *I Pet. 1.5.* And (as mustard laid upon the breast) to weane our childish affections from the love of the world, *Psa.*

131.2. and as sope to skowre the conscience, *Dan. 12.10.* Se-

venthly, it is an argument of Gods love, and our election.

Eighthly and lastly, it maketh us partakers of his holynesse, and bringeth forth the quiet fruit of righteousness, *Heb. 12.8,9.*

Heb. 12.6,8

C H A P . XII .

Q U *V* *H*ast say you to the eighth pr. uilege of growing in grace?

D I *A*. That

*3 Growing
in grace.*

A. That God will give to his children (being carefull and constant in the use of good meanes) such an increase of all spirituall graces, as at the first they would not have thought, as namely, First, fonder understanding of his will : Secondly, more perfect hatred of that which is evill, and more fervent loue of that which is good. Thirdly, greater assurance of faith, and strength of hope. Fourthly, more patience under the crosse. Fifthly, hee giveth them also better government over their hearts and affections, and consequently ouer their owne speeches and actions, with more moderation in the use of their lawfull liberties. Sixthly, more enlargement in prayer, and so in meditation, confidence, &c.

Q. How is this proved?

A. By plaine texts of Scripture : as where the Prophet saith,

faith, (speaking of Gods children) They shall bring forth fruit in their age ; they shall be fat and flourishing, Psalme 92.14. And our Saviour Christ saith, Herein is my Father glorified, that you bring forth fruit, John 15.8. And Paul prayeth for the Collofians, That they might be fild with the knowledge of Gods will in all wisdome and spiritual understanding, and that they might walke worthy of the Lord, being fruitful in all good, and increasing in the knowledge of God, Col. 1.9, 10, 11. To the same purpose hee praiseth God for the Thessalonians, Because their faith did grow exceedingly, and the love of every one of them towards another did abound.

1 Thes. 1.3

Q. How else is this proved?

A. It is further proved by examples : Moses was fearefull at the first, Exod. 4.11. but afterwards hee received strength to looke Pharaoh in the face,

Other proofs
by example.

Ioh.1.50

Other proofs

Ela. 51.12.
John 13.1.Co. 3.1, 2
Heb. 5.12.

and to doe his message boldly, Exodus 10.17. Nathanael believcd at the first, yet he is promised that he shall see greater things.

Q. How is it else proved?

A. Finally, the truth of this may appeare by those speeches, which are used in describing of the children of God; as when the Lord is compared to an husband-man, the Church to an Orchard, the faifthfull to young plants, whose nature is to spread and shoot out their branches, and bring forth fruit, Psal. 92. To the same purpose Christians are called, first bates, and such as have need of milke; and then strong men, which argueth an increase and growth of grace. Hereto may bee added that golden sentence and comfortable promise of our Saviour Christ: *To every one that hath, shall be given, and hee shall have abundance*, Mat. 25.29.

Q. What

Q. What shall they doe that want preaching, or be seldom and slenderly taught?

A. They are earnestly to seeke by all honest and lawfull meanes after a better ministry, in the meane time they must indeavour to goe forward, and grow in grace as they can, though they cannot attaine to that which others my, who have greater meanes, for where much is given, much will be required; and where little is given, the lesse is looked for.

such as
want mini-
stry.

Luk. 12. 41.

CHAP. XIII.

QV **V**hat is the ninth privilege of a Christian?

A. The ninth privilege of true Christian is perseverance in a good and holy course; for notwithstanding he meet with many troubles and temptations,

9 Privilege
persever-
ance.

which sometimes cause him to make a stop, yea to turne out of the way of Christianity; yet he hath assurance from God, that he shall returne into the way againe, and persevere in faith and repentance to the end of his race.

Q. How is that proved?

A. The Apostle saith, He which began this good worke, will also finish and make an end of it, Philip. 1. 6. And Christ saith, that this is the Fathers will who hath sent him, that of all which he hath given him he should lose nothing, but should raise it up again at the last day, John 6. 39 and 10. 28. And the Apostle saith, I write to you that believe, that you may know that you have eternall life. Therefore wee are not to doubt of this privilege.

Q. What fruit commeth by the knowledge hereof?

A. The knowledge of this privilege is a treasure invaluable,

P oves.

1 Joh 5. 13.

fruit.

able, as they can best tell who
have felt the smart of the want
thereof ; for it gladdeth the
heart more than Gold : neither
will it suffer them to waxe
lothfull, worldly, idte, vaine, or
any way weary of the Lords
yoke, knowing assuredly that
the Lord will assist them to the
end.

Q. Doe Gods Children alwaies
go in peace ?

Sometimes
they dye in
execution.

A. The Prophet saith, *Mark*
the end of the righteous, and you
shall see that the end of that man
in peace, *Sal. 37. 37.* Yea, *Bala-*
am the false Prophet doth by
his vaine wish acknowledge as
much, *Numb. 23. 10.* yet wee
must not curiously judge of the
outward manner of their death :
for sometimes the deare ser-
vants of God by the violence
of their bodily sicknesse, or by
the temptation of the devill, may
dye as men forsaken of God,
uttering some words unbesee-

ming their holy profession : but this marke remaineth sure, The Lord knoweth who are his, immediately and by himselfe ; and wee know it meditately by their constant profession and departing from iniquity in their life, and not by some violent pangs and passions, wresting from them some disordered speeches at their death, 2 Tim. 2. 19. And if the deare children of God in their best health, may be drawne to speake or doe that which they would not, and whereof they may say, It is no more I that do it, but sinne that dwelleth in mee ; how much more may this befall a true Christian in the extremity of sicknesse, and pangs of death, Rom. 7. 20.

Q. Is not the feare of persecution and bodily torment, enough to terrifie the children of God from persisting in a good course ?

A. No, if they consider thoroughly of these and the like Scrip-

Feare of
persecution
shall not

disway Gods
children.

Scriptures; Fear not them which kill the body, but are not able to kill the soule; but rather feare him, who is able to cast both body and soule into hell, Luke 12. And againe, They that are with us, are more then they that are against us, 2 King. 6. And againe, Greater is he that is in us, then he that is in the world, 1 Iohn 4. Likewise 1 Cor. 10.13. and that which is written, Ro. 8.18. 2 Cor. 4.13. Further, if we marke the examples of Christ and of his Apostles and other Martyrs, He. 12 v &c. 1 Cor. 4.8. 2 Cor. 6.7. Heb. 11.9. Thirdly and lastly, if wee consider what a poore life this is, and what an exchange wee shall make, Mar. 10.29. 1 Cor. 15.19. 2 Cor. 4.17.

Q. How shall wee nourish the daily hope of this perseveriance?

A. By keeping us in a willingness to die, which wil make us more fit to live. Secondly, if we meditate on the vanity of all

How to
nourish hope
of persevere-
vance
Phi. 1.23.
Ecclesi 1.1.

Gal. 6. 4
Col. 3. 5

Eph. 5. 13

Greater
privileges in
the life to
come.

earthly things, and set our minds on those that bee heavenly. Thirdly, if we hold fast our joycing in Christ daily. Fourthly, if we mortificall sinne, and keepe our selves out of love with it, which is (as it were) to plucke out the sting of sinne. Fifthly, if we ipure our selves to beare smaller afflictions, which is a part of the deniall of our selves: for by this meanes wee shall willingly goe under the greater, yea under death it selfe when it commeth.

Q. These are great privileges which we enjoy here: but be there not greater laid up for us in the life to come?

A. Yes verily, for these shall have an end, and therefore if we have no other more lasting and excellent joyned with them, we were but in a hard case, according to the saying of the Apostle, That if in this life only we had hope in Christ, we were of all

men the most miserable ; but both these being joyned together, our case is unmatchable for holinesse and happinesse, vertue and glory.

C H A P. X I I I I .

QV *Hat then is the tenth
priviledge of a true
Christian, to be perfectly enjoyed
in the life to come?*

A It is that absolute, end-
lesse, and inutterable joy, glo-
ry and happinesse, prepared of
God from everlasting, for them
that love him; whereof we have
a beginning or taste in this pre-
sent hfe, but shall haue the full
fruition of it hereafter, and that
in such measure and manner as
no heart of man can conceive,
or any tongue or pen of man ut-
ter and expresse.

to Frizi-
lege, end-
lesse happi-
nessse.

2 Cor. 12.
4-7.

Q *How is this estate and pri-
vilege of a Christian described in
the*

the holy Scriptures?

A. Because it is such, as no heart can conceive the excellency of it, the holy Ghost like a tender father, applying himself to our weak capacity, doth resemble and let it foorth unto us, by comparing it with, & calling it by, the names of such things as we most affect, desire and delight in: such as be, first, pleasure, ioy, mirth, feasting, musick, beauty, &c. Secondly, riches, treasures, inheritances, possessions, friends, &c. Thirdly, honour, dignity, preferment, kingdome, &c.

Q. How appeareth this by the Word of God?

A. First, the pleasure and ioy thereof is set foorth, Psa. 16. 11, where David saith (turning his speech to God,) *At thy right hand are pleasures for evermore.* And Mat. b. 1. 11, where Christ saith, that the elect shall sit downe as at a royll feast and banquet,

(like)

How
men
are
shut
downe.

Mercerely
joy and
pleasure.

like to that, Heft. 1. 3, 4 &c.) with Abraham, Isaac, and Jacob in the kingdom of heaven; where shall be joy unspeakable, as may appeare by the contrary, noted verse 1. 2. but especially in the Revelatio, where it is laid, They sung a new song, even the song of Moses and the Lambe, a song that none could learne (such was the sweetnesse and excellency of it) but the redeemed of the Lord, Revel. 5. 9. and 15. 3. and 14. 3. And in another place, God will wipe away all teares from their eyes, they shall hunger no more, neither thirst any more; and there shall be no more death, neither sorrow, neither crying, neither shall there bee any more paine, for the first things are past Revel. 7. 1. 7. & 21. 4.

Q. How is the honour and riches of this privilege described?

A. It is called a kingdom, Luke 1. 2. 32. an heavenly Kingdome. Matth. 8. 12. a Kingdome

Honour and
riches.

pre-

prepared for the blessed of the Lord, March. 25. 13. a crowne of righteousness, 2 Tim. 4. 8. a crowne of life, James 1. 2. an inheritance immortall and undefiled, that withereth not, in heauen, 1 Pet. 5. 4. a most excellency and eternall weight of glory, 2 Cor. 4. 17. To the same purpose it is laid, The Saints shall be clothed in white array, and sit with Christ in his throne, as hee sitteth with the Father in his, Rev. 3. 5. And in many other like places which doe sufficiently set forth the riches thereof. For in such an heavenly estate, it intit needs be understood that there is abunnance of treasure and all kind of riches.

Quoniam what vther arguments be there to set forth the excellency of this privilege?

A. Divers: first, if the state of the militant Churche be so excellent, that it is better to be one day there, then a thousand elsewhere;

Excellencie
of this.

where; yea, to be a porter there, then a prince in the world: how excellent is the state of the Church triumphant in heaven? Secondly, if Peter were to surprised with a little g'impse of the heavenly glery, that his sens'les were even overcome, Mat. 17. Luk. 5. and Paul so ravished with a short rellysh of the joyes of the kingdome of heaven, that God was faine to alay the sweetnesse thereof with such a sowre sawce; how shall we be ouerwhelmed with the full fruition of the same, 2 Cor. 12.30. If the word of God being uttered by a fraile and sinfull man, be so sweet unto us carrying about us these corruptions: how sweet shall the immediate voyce of Iesus Christ be, when we have laid aside this sinfull tabernacle? Fourthly, if it be a great part of our earthly happiness to dwell for a short time among our parents, kin-folke

folke, and acquaintance, which
are bat weake and fraile crea-
tures : what a blessed condition
shall it bee, when wee shall re-
maine for ever in the city of the
living God, the celestiall Ierusa-
lem, and in the company of in-
numerable Angels, and in the
congregation of the first borne
which are written in heaven, &
with God the Judge of all, and
with the spirits of just and per-
fect men, and with Iesus the me-
diator of the new Testament?
Heb. 12.22, 23, 24. For if the
state of the Church under the
Gospell bee so glorious in this
world, how glorious shall it bee
in the world to come ? To the
same purpose tendeth that
speech of the Apostle, *2 Cor. 9.*
5. Lastly, the incredible, end-
lesse & remedilesse torments of
the wicked, may make it plaine
unto us, as one contrary doth a-
nother. For when the wicked
shall beat their wits end, smit-

ten with horror, and oveawhelmed with wofull weeping and gnashing of teeth, being cast into utter darkenesse, where their worme dyeth not, and their fire never goeth out, *Mat. 8. Mar. 9* even then the faithfull shall enjoy this infinite variety of heavenly and unspeakable blessings.

Q. What is the use and benefit of this privilege?

A. Very great: for first, this (among and above all the rest) makes the Word of God most sweet and precious to us, *Psal. 19. and 119.* Secondly, it worketh a contempt of the world, and of all the pleasures, honours and riches thereof, which are nothing at all to be esteemed in comparison of this, *Phil. 3. 7, 8, &c.* Thirdly, it causeth a willingness, and an earnest desire (in respect of our selves) to dye and to leave the world, and to enjoy such a safe and comfortable condition. Fourthly, it stirreth

*Use of this
privilege.*

teth up a continuall thankefullnesse, and care to walke worthy of God, and that great glory and happinesse that he hath called us unto, and hath prepared for us. For this will make a godly minde cry out indeed, *What shall I render to the Lord for all his benefits towards mee; Psalme 116.12?* Fifthly, it will bring comfort in affliction, knowing that our crowne shal be encreased: for what maketh the godly many times to faint and mourne as men without hope, but that they do not with Jesus Christ the author and finisher of their hope, *looke out for joy that is set before them?* which would make them chearfull to endure the crosse, & despise the shame, *Hebr. 12.2.* And with Paul, to relove and conclude, that the afflictions of this present time are noworthy of the glory, that shal be revealed unto us, *Roms. 8.18.*



THE SEVENTH BOOKE.

CHAP. I.

Question.



What is the summe
and drift of this
booke?

A. First, to answer the objections, cavils and quarrels, that are made against this, or the like direction to a Christian life; shewing the weakness and insufficiency of them, and that they are but carnall, and the froth of mans braine. Secondly, to meet with such doubts, as may rise (touching the same) in the mindes of honest and well-disposed Christians.

Answer to
causis of
bad, and
doubts of
honest men.

CHAP.

C H A P. II.

Q. Seeing the Scripture is so plaine, perfect, profitable and sufficient; it might be demanded what need any such direction?

1 Object.
No need of
direction,
the Word is
sufficient
Answer.

A. By the same reason it might be demanded, what need there any preaching or catechising; seeing this and the like direction are nothing but a gathering together, and setting in order of those points, that are handled in preaching and catechising for the helping of the memory, and thereby furthering of the Christian life.

2 Object.
Publike mi-
nistry is
sufficient.

Q. Why should not people rest in the labours of their Ministers upon the Sabbath and other daies of the weeke?

A. Because all have not such Ministers for ability and faithfulness as were to be desired; and those that are both able and willing

willing to take paines, must proceed in their teaching as occasion is offered by their text. Besides, all hearers are not fit for private conference, nor any teacher free at all times to confer with every particular member of his flocke. And finally, over and besides the singular benefit, which a Christian shall finde by the publike Ministry; his owne experience will teach him, that it is more then necessary that he be not idle and unprofitable at home.

Q. Is not this too precise and strict a curse?

A. No: if we desire (as the beloved of the Lord) to dwell in safety under his protection all the day long, Deut. 33.12. And with David, never to wander from the commandments of God Psal 119 10. but that our faith and love may grow exceedingly, 1 Thes. 1.3. But if wee be content to bee haled this way or that

3 Objec.
It is too
precise.
Ans/w.

that way, with cares and vexations of the world, and ensnared with earthly plasures and delights, and unsettled by the provocation of every wicked and unreasonabla person; so as wee can hardly find one quarter of an houre in a day, yea scarce in a weeke, to solace our selves with holy meditation of heavenly things; then no marvell if wee count this too strict and feuere a course.

C H A P. I I I.

Q. VV *Hy doe men think it utterly unpossi-ble, or at least exceeding incon-uenient to observe such a Direc-tion daily?*

A. Because (say they) first, good men in other ages have not used it, except some simple Monkes and Friers. Secondly, to be tyed to it every day, were a toyle

*Obiections
Why this
course is
thought im-
possible or
inconuenient*

toyle intolerable, and a taking away all the delight of a mans life. Thirdly, they aske how a man can goe forward with his businesse, and labour in his worldly calling ? Fourthly and lastly (say they,) this were to bring in Monkery againe.

Q. How shall we answer such obiections ?

A. If it were either to impossible or inconvenient (as these men imagine,) would David (being directed by the Spirit of God) have propounded *the man blessed that delighted in the Law of the Lord, and meditated therein day and night, Psa. 1?* and haue professed that it was his meditation continually, *Psalm, 119.97.* having so many weighty matters to busie himselfe withall ? And why doth the Lord by his holy Apostle will men to give all diligence therunto : *2 Pet. 1. 5.* Would God (who tells us that his yoke is easie and his burthen light)

Answer.
This is possi-
ble and con-
venient.

light) impose that upon us, which were either unlawfull, intolerable, or inconvenient.

C H A P. IIII.

Q. **H**ow do you further answer them which say, it is toylesome and inconvenient, taking away all pleasure from men?

A. I say, first, that there is no pleasure nor comfort in the world like to it, or to bee compared with it. And David often professed the incomparable sweetnesse he found in this meditation, Psalme 19.10. In one place hee saith, I have found as great pleasure in thy testimonies, as in all manner of riches: and it was Christ his meat to doe the will of him that sent him, and furnish his worke, John 4. 34. So ought it to be the chiefe delight and comfort of every true Christian

This brings
comfort.

stian, to bee doing the will of God, both in private and publicke, alone and in company. Finally, as it is the pastime of fooles to doe wickedly, or to abuse their lawfull liberty ; so it is a delight of the godly-wise to doe well ; not onely abstaining from grosse evils, but also brideling and moderating their lawfull delights.

Pro. 10. 23

Q. Will not this hinder mens labour, and make them neglect their callings, and so bring poverty upon them and theirs ?

A. No, but rather the contrary ; for godlinesse hath the promises both of this life, and that which is to come. And to them that first seeke the Kingdome of God and his righteousness, other things shall bee administered in competent measure, Matth. 6. 33. They were wont to say in time of Popery, that meat and Masse hindres no mans thrift ; meaning thereby, that the service of God did no

This sur-
tib: r: our
lawfull la-
bours in our
callings

1 Tim. 4. 3

Iudg. 17. 13

more hinder a mans thriving in his worldly calling, than the meat which hee did eat, which maketh a man more able and fit to worke. Had they this opinion of their idolatrous Masse, that it furthered them in al their affaires, and brought a blessing upon all their labours; and shall wee thinke so basely of the true service of God, which being the guide and companion of all honest paines and diligence, is the onely way to thrive and prosper in the world?

Q. Whereupon may they bee compared, that goe about their earthly affaires, before they have seasoned their hearts with heavenly exercises of prayer?

A. As hee riddeth not most worke, who goeth about his worldly busynesse most early, and tarrieth latest and longest at it, if the instruments which hee shoulde use in the performance thereof be blunt and dul-

They thrive
not best in
their labors
vbe pray
not before.

and

and out of frame, but doth both weary himselfe, and marre the worke that hee taketh in hand: so hee prospereth not best in the world that goeth about his earthly calling, before hee hath seasoned his heart with holy meditation and invocation of the name of God.

C H A P . V .

Q U E S T I O N I I n o t t h e o b s e r v i n g
of such a direction
d a i l y , b r e a k e o f f a l l s o c i e t y a m o n g
m e n , a n d m a k e o u r l i f e m i p i g
a n d m o n k i s h ?

A. Indeed it will breake off ill custome, cut off ungodly fellowships, and root out prophanie and dissolute merriments and meeting at Tavernes, and Ale-houles, Stage-playes, May-games, and the like; which bad meetings(as they are commonly used) the foolish and igno-

This cause
is a fur-
ther-
er of right-
eue of fel-
lowship.

rant world calleth good fellowship, but they ought to have bin left and cast off long agoe, how soever vaine men count it a strange thing: otherwise the following of such a direction daily, will both greatly helpe a man in the choyce of his company, and also in his wise, comfortable, and profitable carriage in the same; else how could David (being but a young man) by his meditation in keeping of the law and testimonies of the Lord, have beeene more wise then his politike enemies, and had more understanding then his teachers and ancients? *Psal. 119.97.*

Q. What shall wee answer to them, who say it will bring in Monkerie againe?

A. Wee may answer, that there is no colour of truth in that which they say; for what is more contrary to Monkery and all Popery, then to worship God in spirit and truth; as wee

This is farre
from Monkery.

John 4.24.

are taught in this daily direction? one branch whereof is, to teach us how to behave and carry our selves in company.

David professeth to bee a good fellow or companion with all men that feared God. As for such objections, it is hard to say whether the Popish Monkes in their hypocrisie, superstition, and false worship of God, were greater sinners, than prophane perleus who worship not God at all, except it be to satisfie the Law, or to serve their owne turne.

Psal. 119. 6,

C H A P . V I .

Q. **B**ut how shall men be able to attaine to the constant practice of such a daily Direction?

A. For the attaining of this ability, three things are requisite: first, a willing minde, and earnest desire to attaine unto it,

How to bee
able to live
thus.

1st A willing
mind.

2 Cor. 8. 11

E e 3 . pro-

2 Resting
Sloth
Mat. 7.13

Pro. 22.23

3 The great
gain hereby
1 Tim. 4.8.
& 6.6.

How wisely
to see every
thing in his
time.

Jam 1.5.

proceeding from a due consideration of the unsetlednesse of our lives, and unfitness that is in us to performe good duties. Secondly, a stirring against sloth and untowardnesse that hangeth in our members, making us as unwilling to every good duty, as if there were so many Lions in the way ; with a calling-backe, bridling and restraining of our earthly affections from nestling in any thing here below. Thirdly, the persuasion that the fruit which we shall reape by this course will be farre greater than the paines that we take therein; which will also arme us against mocks and reproches, and all other discouragements.

Q. What shall we doe, when wee are letted by our worke, or by the Princes busynesse, or such like ?

A. In this case, first, we must pray to God to give us wisdom

done to doe every duty in due time. Secondly, if the works be ordinary, and such as may bee foreseen, wee are to lay for it, that every duty may have his due place, in giving to God that which is Gods, and to Cesar that which is Casers. Thirdly, if any thing fall out extraordina-

Mat 22.21

rily, which cannot be deferred without sinne ; in this case the lesser duty must bee preferred before the greater, and the greater must be performed after the lesser duty; which lesser duty in respect of the circumstance of the time, is made the greater, after a sort. For example : a man going to pray with his family at his wonted time, word is instantly brought him that his child is fallen into the water, or that his neighbours house is set on fire, &c. Here he is bound in the first place to save his childe and helpe his neighbour, which are duties of love, before the o-

Gen 37.32
9.25

ther, which are duties of religion.

No dooubts.

CHAP. VII.

Q. Is not our owne distempered
hart the chiefe discouragement
and let to hinder us from a
Chrⁿian course?

Many dis-
cour-
age-
ments.
I chiefe,
our corrupt
b. artis.

A. Yes verily, as hath beeene
often said and shewed: for hence
it is, that so few doe give them-
selves to any such direction, as
throughout the day to make
most account of the lite to come
and to have heavenly mindes;
and at times, and in all their af-
faires to occupy their hearts, de-
sires and thoughts about such
things, as may most estrange
them from the earth, and bring
them in love with heaven and
heavenly things.

Q. What be the discour-
gements (besides that which hath
beeene said before,) that a distem-
pered

pered heart taketh hold of, and fumbleth at?

A. Divers: as first, the fewnesse and small number of them that follow this course. Secondly, the scorne, contempt, and trouble that such are subiect unto, and do meet withall, who doe follow it; although they live no otherwise then according to the doctrine taught in the publike assemblies: which ought to be so farre from hindring and discouraging any man, that the same should rather further and enicken him in the race of Christianity, considering what is laid, *Matt. 7. 13. Luke 13. 23. Job 6. 33.* and in a number of places besides.

Q. May not a man serve God as well, though hee follow not this direction?

A. Though the substance of this direction be such, as no man can serve God well, except they follow it; yet for the forme

1. That so few follow this course
2. Troubles are se by it.

and manner, if any man know a better and fitter, let him use it; Onely let him so walke, that he may have sound peace to Godward; and take heed that he deceive not his owne heart, which is deep and deceitfull above measure, Ier. 17. 9.

Q. Will not the most reiecht this counsell, and others take little good by it; though in outward shew they may seeme to goe before others?

A. Yes nodoubt : for the most die ruaine the broad way, and enter in at the wide gate; and many, who have a forme of godlienesse, deny the power thereof. Yet wised me is iustified of all her children: and they who be the Lords will receive counsell, and take light by the faithfull labours of the Lords servants. And if the whole be more then they can at first be brought unto, yet they will take in hand some part, till the Lord shall lead.

No mill
get this.

MAY 13.

True godly
will follow
is safer
as the, be
it needell.

leade them further.

CHAP. VIII.

Q. **VV**hat shall they doe
that cannot read?

A. They are like to fare
the worse for want of that abi-
lity; therefore let them learne
if they be capable; if they bee
not, let them use the more dilige-
nce in praying, hearing the
Word preached; and godly
Bookees read by others.

Q. What if they have not the
gift of prayer?

A. Let them get some forme
of prayer by heart (in respect of
the shorthenesse) fit for their me-
mories; and in respect of the
matter, fit for their estate and
condition, altering the same as
occasion shall be given.

Q. Is not this a hard saying,
that wee must serue God all the
day long?

A. It

such as
cannot read
what they
are to doe.

such as
cannot con-
ceive a
prayer,
or are not
in prayer.
Remedy.

March. 11
28, 29, 30.

Eccle. 11.1

Pro. 15.15.

A. It is hard indeed to flesh, but not to them that know it to be the *Lords yoke, which is ease; & his burthen, which is light:* And who doe also remember, that as one dead fly doth corrupt the ointment of the *Apothecary;* so one evill, given way unto, doth hinder a mans peace with God; and as a little leaven doth soure the whole lump, so one corruption, bearing sway, doth defile the whole life. And seeing a good conscience is a continuall feast: why should any thinke it a sore matter to bee tyed to keepe a good conscience al the day long

CHAP. IX.

Q. Is not this direction rather for Ministers and schollars who having nothing else to trouble themselves withall, but to follow their studies, doe get farr a hard thing to attaine unto?

A. This

*This belongs no
nely to Mi-
nisters and
Students.*

A. This is a great objection with many, who thinke it no equity to require that at the hands of husband-men, tradesmen, merchants, lawyers, &c. which Ministers and Students in Divinity (who have farre fewer lets and discouragements, their living being provided to their hand, and also greater helpe) doe rarely performe. To whom it may be answered, that as they have in some respect fewer lets, and more freedome to holy duties then other men; so they have more spirituall exercises to performe (especially if they be Ministers,) as watching over their flocks, preaching, exhorting, rebuking, &c. besides even the same duties, which are common with them and others, are to be more thoroughly performed by them, according to the greater measure of graces and gifts which they have received from God. Finally, though they

they have usually fewer outward troubles, yet they have more inward temptations than other men; Satan desiring to sift and winnow them, as hee did Peter, Luke 22.31.

Q. May it not bee doubted, that the Writer of this booke hath wished better to others, then hee can follow himselfe?

A. Admit it were so, yet he deserueth thanks for the labour of his love in their behalfe. Men do not reject a whetstone, being a blunt thing it selfe, becaule it serveth to sharpen the hard iron. Besides, by this reason Satan might harden our hearts against any Preacher (as doubtlesse hee doth the hearts of a great number,) saying, Tush; hee teacheth more then hee followeth, and periwades others to that which he practiseth not himselfe. Our Saviour Christ objecteth this against the Scribes and Pharisees, and yet he exhorteth the people

If the teacher follow not this, yet must the hearer.

Mat. 23.3

to

to obey their doctrine.

Q. But have not some men such busie callings (as Magistrates, Souldiers in time of warre, Day-labourers, &c.) that it is not possible for them to follow any such direction?

A. No particular calling is of such importance, that it may make us forget our generall calling of Christianity: in comparison whereof all other callings are but base and of small account; and therefore we must never be so addicted to the service of any mortall man, or drowned in any worldly matter, as to forget and neglect the service of the Immortall and everliving God: especially upon the Sabbath day; howsver upon the working dayes, many may be so prested, either by authority of others ruling over them, or their owne necessities pressing them, that except they be very carefull in redeeming the

No calling
should hinder our ser-
ving of God

Ephe. 5.16.

the seafon, they shal hardly have time from their necessary food and sleepe, to offer up any competent sacrifice of morning and evening prayer to God. Besides, for the Sabbath dayes, sometimes mercy is to be preferred before sacrifice: neither is authority (though it be abused) to be resisted rudely and undutifully, but masters and other superiors wonne (if it may be) by submission and dutifull speech and behaviour; else we are to expect till God by some good and lawfull meancs doe set us free.

C H A P. X.

Q. VV Hat say you for a conclusion of this booke?

A. I say to the godly, let them beware that they neither leave off, nor waxe slacke and cold

Conclusion,
what the
godly must
doe.

cold in the good course they have begun; and if by their owne corruption, or by the discouragements, reproches, and injuries of others they have fainted or fallen away, Let them remember from whence they are fallen; Or else God will come against them shortly, &c. Revelation 2.4.

Q. What say you to the godless?

A. I say to them with Solomon, O ye fooles, how long will ye love foolishnes; & ye scorners delight in scorning, and ye unwise hate wisedome, &c. Prov. 1.28. And againe, Because when I called upon you, ye would not heare; you shall cry and not bee heard, saith the Lord: yea, you shall roare for anguish of mind, and cry out to the dumbe creatures, saying, O ye mountaines fall upon us; hide and cover us, O ye hills, from the fearfull wrath of the Lord. Finally, I say to such with Peter, That if

Admoniti-
on to the
godless.

Hos. 10. 3.
Luk. 23. 30
Revel. 6.16

the

the righteous & those that walke according to the direction of Gods Word, are scarcely saved; where shall the wicked and ungodly appear, I Pet. 4. 17.

Q. You have taught us to live holily and happilly, how shall we dye so?

How to dye well.

2 Pet. 5.

Iude 1.

A. An holy and happy life, bringeth always an holy and happy death: and hee that (by following this or the like direction daily) hath learned to dye every day, by mortifying the deeds of the flesh, resisting Satan, and despising the world, cannot but dye happily and holily, and sleepe sweetly in the Lord, when his last day commeth. For that faith, hope, patience, &c. will uphold and guide him at his death, which was the staffe and stay of his life. And therefore as Balaam that mercenary Prophet, out of a flishe feare prayed (or rather vainly wished, saying,) Let mee dye the death

C A P . I I . o f Christianity.

death of the righteous, and let my last end be like his, Num. 23.10. So let every true servant of God out of a sonne-like affection, heartily pray, Grant, Lord, that I may live the life of the righteous: For then I know my last end shall be like to this.

C H A P . X I .

Q. notwithstanding it hath
beene truly said, that an
holy and happy life bringeth an
answerable death; & that it hath
beene shewed in the former booke
that it is one of the privileges of
a true believer, to have assurance
that he shal both live & dye well:
yet because flesh is fraile, and Sa-
tan is most busie with many upon
their sickle beds, to distract their
minds, weaken their faith, and
eclips their comforts, with feare
of death and other temptations: I
pray you what directions are Chri-
stians

6 Booke.
Chap. 4.

Mat. 3.8.

rians to follow when they are taken with any sicknesse?

2 Cor. 5.10

A. They are speedily and presently (upon the first arrest and summons by fickenesse) to behave themselves as men that have speciall warning from God to dye, and to appeare before the judgment seat of Iesus Christ, to give up an account of their Stewardship, & to receive according to that which they have done in the body, whether it be good or evill.

Luk. 16.2.

Q. Why should they do so, considering how usuall a thing it is that many (by the mercy of God) do daily recover, & overcome the diseases wherwith they are taken?

A. Because notwithstanding it be true that you say, yet it is more then they know or have any assurance of. Besides, to prepare for death, is a thing which we ought to doe every day of our life, much more when sicknesse (deaths messenger) doth

doth seize upon us. Moreover, this holy preparation will no way hinder a mans health, or hasten his death, but make him (if it please God he recover) fit to live more holily and happily all his life after. And therefore it shall be great wisdome for men to take the very first arrest and summons by sicknesse to be a messenger of death, sent from him who is Lord both of death and life ; and not (like Asa) to send to Physicians, to rely upon them, and feed themselves with uncertaine hope of recovery of health.

Q. Is it a sinne to send presently to Physicians ?

A. No : especially in some diseases, which by reason of the danger and extremity of them, admit no delay : yet care must bee had that the heavenly Physician bee first sought unto (as time will give leave,) and chiefly relied upon.

*2 Chron.
16.12.*

Q. What

Q. What is to bee done in the next place?

A. Secondly, men are to turn their faith, repentance & covenant with God, and to enter (as they shall be able) into a serious and earnest examination of their owne hearts and lives, and to be heartily displeased with themselves for such sinnes as by a diligent search they have found out: and so judge themselves by confession, accusation and complaint, that they may not bee judged of the Lord, but obtaine pardon at his hands, who is ready to refresh them with the wine and oyle of mercy, and loving kindnesse powred into the wound of their afflicted and perplexed soules. For mens hearts being thus broken with relenting and abasing of themselves, they are brought into good forwardnesse towards the kingdome of heaven. Thus good King *Ezekiah*, periw-

Pro. 28. 13.
Hos. 14. 2
1 Cor. 11.
31.

ding

ding himselfe upon the words
of the Prophet, that his sicknesse
was unto death, humbled his
foule, and praying to God with
teares and weeping, obtained
favour and mercy at his hands,
2 Kin. 20. 1, 2, 3, &c. And here
they must remember, that ordi-
narily when God afflieteth men
with sickenesse, hee is offended
with them for their sinne, *Psal.*
107. 17. Lam. 3. 39. though hee
correct them not as Judge in
anger, *Jer. 10. 24.* yet as a father
in displeasure, *Num. 12. 14.* and
thereupon examine themselves
upon their beds, *Psalme 4. 4.*
searching out the master sinne
that they have chiefly served &
liuen longest in, and that hath
principally ruled and reigned in
their mortall bodies, *Rom. 6. 12.*
and accordingly humble and
abhorre themselves, and repent
(with *Job*) in dust and ashes, *Job*
42. 6. For if this ought to bee
done to a mortal man here upon
earth,

earth, *Eccles.* 10.4. how much more to the Majesty of God that is in heaven? *Num.* 12.14. who as he excelleth man infinitely in majesty and greatness, so he doth also in mercy and goodness, as is lively set forth by our Saviour Christ, *Mat.* 18.27, 28. and *Luke* 15.20. and in sundry other places of the holy Scripture, which in this case the afflicted person may thinke upon with unspeakable comfort.

Q. What be the things that do most perplexe and trouble men upon their sickle beds?

A. They be divers; the most usuall and common are these: First, bodily paine, causing impatience. Secondly, some wrong which they have done to others by word or deed, which oftentimes troubleth the conscience, as like wrongs which others have done. Thirdly, the want of making a Will, and settling their outward estate. Fourthly, feare

of

of death, (at least) a great lothnesse and unwillingnesse to dye, and to fergoe the commodities and comforts of this life. The fift and last (which pierceth most deeply) is, doubting of their salvation, and of the favour of God, and of the forgivenesle of their sins ; which causeth them to feare, not onely to bee shut out of heaven, but to bee damned and cast into hell, and there to be tormented with the devill and his Angels without ease and without end.

Q. How may men helpe themselves to beare their bodily pains with patience ?

A. For this purpose they must consider, first, the fruit of affliction (and namely of sickenesse) which it brings to the soule : for first, it keepes from straying and wandring from God : Secondly, yea, it keepes from hell, and eternall condempnation, *1 Cor. 11. 32.* Thirdly,

F F it

it weanes us from the love of the world, as mustard weaneth the child from the brest. Fourthly, bodily sicknesse drives the faithfull to Christ the Physician of the soule, *Mat. 8. 2.* Fifthly, it purgeth us from vaine and idle thoughts and lusts, as fire purgeth the drosse from the mettall, *1 Pet. 1. 7.* Sixthly, it workes a Sympathy and fellow-feeling of the afflictions of our brethren, *Heb. 4. 15.* with many other fruits which the faithfull reape by bodily paine and sicknesse, as they doe by the rest of their afflictions. Secondly, let them consider that the things they suffer are nothing in comparison of the things which Christ endured for them, especially in the garden, and upon the crosse, *Math. 26.* and *27.* nor worthy to bee compared with the glory that shall be revealed in us, *Roms. 8. 18.* nor answerable to one of the least of those
innu-

innumerable sinnes, which have been committed by us, *Rom. 6.*

23. *Gal. 3. 10.* Thirdly, let them consider that other true beleivers (better than they) have had as great bodily paines as themselves, and borne them patiently; as *David, Psalme 38. 1, 2, &c* *Ezechias, Esay 38. 21. Job, cap.*

27. And how many of Gods deare servants have wee our selves knowne, most bitterly tormented with collicke, stene, strangury, and other extreme and deadly paines, and yet borne them patiently? Fourthly, let them remember they are in good hands, that is, in the hands of God onely wise and good, *Job 5. 6.* A thing that *David* made choyce of, *2 Sam. 24. 14.* and it wrought kindly upon him, *2 Sam. 16. 9, 10.* and made him possesse his soule in patience and silence, when others thought hee should have spoken, *Psal. 39. 9.* The like effect

it had in *Job* before him, *Job* 2. 10. Fifthly, marke what the same holy man saith further in that verse; That as we have willingly received life, health, and other good things at the hands of God a long time together; so ought we to receive painfull sicknesse & death it selfe, when it shall please him to send them; seeing that hee is both the same God, and his end and mind towards us is the very same when he doth correct us, as it is when he doth comfort us. For though the right hand of the most High be changed, yet his heart is not changed towards us : and it is (as the Prophet there confesseth) our great infirmity to thinke otherwise. Lastly, patience is a gift which God hath promised freely and liberally, without grudging or upbraiding. These few considerations (to omit many other,) may move the heart of any true believing

See Them.
In their
best place.
Isai 77 10
James 1.5

leaving Christian (the grace of Gods holy Spirit going with all) to beare his paine in some measure patiently, how great and incurable soever it be.

Q. What helpe have they that have wronged others?

A. The readiest way, and most present remedy in this case is, (if ability and opportunity serve) to doe as *Abimelek* did, Gen. 20. 14. who not onely restored *Sara* to *Abraham*, from whom hee had unjustly taken and detained her; but also recompenced the wrong, using good words, and giving liberall gifts. Even so men in this case are to doe, and to make restitution and satisfaction with advantage to the parties wronged: for how can they looke Christ the righteous Judge in the face with comfort, who doe wittingly and willingly detaine any mans right? Otherwise (if ability or opportunity be wan-

ting) wee are to acknowledge
and confess our sinne to God,
and crave pardon of him ; yea,
and to men also where it shall
be thought expedient ; and to
sye to the blood of Christ,
which is a full satisfaction to God
for all the sinnes of them that doe
truly repent and turne to him,
1 Ioh. 1.7. whether they make
actuall satisfaction to men or
no. For herein the saying is ve-
rified, that *If there be first a wil-*
ling mind, i. is accepted according
to that a man hath, and not accor-
ding to that he hath not, *2 Cor. 8.*
12. But if when there is both a-
bility and will to make satisfa-
ction, the party wronged and his
kindred be dead, or un'knowne ;
then let such a man for the ap-
peasing of his conscience, en-
large himselfe so much the more
to the poore, and other good
uses, as Zacheus did, *Luk. 19.8.*

Q. What helpe have they that
be wronged by others ?

A. They

A. They must imitate the example of God their heavenly Father, rememb'ring to be mercifull as he is mercifull, and ready to forgive such as offend him forgiue one another, as hee for Christ's sake hath forgiven you : as also the example of Iesus Christ, who when hee was reviled, reviled not againe ; when he suffered he threatned not, but committed it to him that judgeth righteously : yea, he prayed most heartily for his very enemies, saying, *Father forgive them for they know not what they doe.* The like did Stephen, the first Martyr, who in his great extremity, and as it were in the pangs of death, kneeled downe, and cryed with a loud voyce, saying, *Lord lay not this sinne to their charge.* Finally, let the remem-ber that a relenting and merciful heart ready to forgive others is a most pregnant and evident signe, that God for Christ's sake

Luk. 6 : 6
Mat. 18 : 7

Eph 4 : 2.

1 Pet. 2 : 24.

1 Pet 2 : 17.

Luk. 23 : 34

Act 7 : 60

Luke 11.4

Mat. 6.14.

13

Mat. 18.

32, 33, 34.

hath forgiven us, as is evident by the words of the fifth petition; especially as the same is expressed by *Luke*, where Christ teacheth us after a sort to reason with God, to perswade him to forgive us our sinnes, or rather indeed to assure our owne hearts that hee hath already forgiven them, because we forgive them that are indebted to us. And in *Matt.* he giveth a reason of this limitation, saying, *For if you forgive me their trespasses, your heavenly Father wil also forgive you; but if you do not forgive me their trespasses, no more will your heavenly Father forgive you.* And in another place he sheweth that Almighty God our heavenly Lord and Master, was so wrath with that evill and unmercifull servant, who having so many thousand pounds freely forgiven him, would not forgive his fellow a few pence, that he revoked his former pardon and promise

promise of forgivenesse, and delivered him to the Taylors, til he should pay all that was due. Wherefore as at all times wee are to put on tender mercy, kindnesse and humblenesse of mind, meeknesse, long suffering, forbearing one another (if any man have a quarrell to another) even as Christ forgave us, so especially upon our sick beds, & (for egypt we know) upon our deathbeds, when we are so specially (as we must make account) to appeare before the tribuall seat of Iesus Christ the Lord of life and death.

Q. What helpe haue they that want a will in the time of their sicknesse?

A. This is a thing that doth sometime perplex men. For the preventing whereof it is a point of great wisdom to settle our estate, and make our Will in the time of our health; and so much the rather, because wee see that

many are taken away suddenly, or else so violently assailed with sicknesse, that the extremity of their disease doth either utterly disable them, or at least make them very unfit to dispose of their outward estate in any good fashion, without any distraction of minde and hindering of such outward meanes as might be used for their recovering. But if it have bin deferred by forgetfulness, negligence, or by some iust and urgent occasion, then it is fit to doe it in the beginning of thy sicknesse, after thou hast commended thy soule to God, and taken the counsell of some learned Physician for the recovering (if it may be) of the bodily health. This was that course which the holy Prophet advised good king *Ezekias* unto, 2 King 20.1. For a man having once set his house in order, shall be much more free to set his heart in order, and to thinke

upon

upon heaven & heavenly things. And herein it shall be wisedome to communicate with one or two discreet and faithful friends and also to take the advice of some learned & honest Lawyer, lest thy good meaning bee perverted, & thy true intent utterly overthrowne (as sometime it falleth out) for want of fit words, or due forme to exprefle thy minde in. But if any man be either so suddenly taken, or extremely handled, that he can by ~~no~~ meanes deliver his minde as he desirerh to do, let such an one possesse his soule by patience, & with all humility and meeknesse of wisedome submit himselfe to God, the most wise, iust, and mercifull disposer of all things in heaven and in earth; & thinke it is his will that he should make no Will, and therfore much better then if hee had made one, though for the present he doth not see the reason thereof.

Q. What

Q. What helpe have they that feare death, or at least are very loth to die and forgo the comforts and pleasures of this life?

Gen. 2.17.

A. Death indeed in it selfe is a thing fearefull, being inflicted upon man by the justice of God as a punishment of sinne : but as it is sanctified by the suffering of Christ, it is no death but a doore and passage unto life, and that by which all the faithful from the beginning of the world to this day, and Christ himselfe the author and finisher of their faith, have entred into glory. Except, saith Christ, a corne of wheat fall into the ground and dye, it abideth alone ; that is, it rotteth and comes to nothing : but if it dye, it bringeth foorth much fruit. Even so we, except we dye, should abide alone, and live pining in sinne and sorrow, *J. b. 12.24 & Paul calleth them fooles that do not consider that as the corne is not quickened except*

except it dye, so man is not glorified till his body bee dissolved into dust, 1 Cor. 15.34. Men at the first may bee amazed at the buzzing of a Drone or Humble Bee, as if it were an Hornet, or some other hurtfull and venomous creature; but being better adwited, and remembiring themselves that it hath no sting, they begin to smile, and are no more afraid: and if the teeth of a snake (whose biting otherwise is deadly) be pulled out, mendare play with it, and put it in their bosom: even so the faithful, howsoever at the first they bee affrighted with the feare of death, yet remembiring what is written they begin with Paul to rejoice & triumph, O death where is thy sting? O graue where is thy victory? The sting of death is sinne, and the strengib of sinne is the Law: But thanks be to God which giveth us the victory through our Lord Iesus Christ, Co. 15.55, ,6,57. Besides,

sides, death is nothing else but a separation of the soule and body for a season, whereby the body sleepeth and resteth in the earth, and the spirit or soule goeth to God that gave it: and the soules of the faithfull goe immediately to heaven, as the soule of Lazarus did: and Christ saith to the beleeving and penitent mala-factor, *This very day shalt thou be with me in Paradise.* Feare not death therefore, which is nothing else but a messenger of life, and a gate to glory to the godly, who having feared God unfeindly in their health, shall rarely find him fearefull in their sicknesse. What though the passage bee somewhat streight and narrow? Who would not endure a little tossing at ea, being sure he shal arrive in a faire and fruitfull haven, where he shal be furnished with all manner of heavenly treasures to endure for evernore? Who would not endure

dure a little soule and rugged way, to posseſſe himſelſe of a faire & goodly inheritance that ſhould never bee taken from him? As for the paines and pangſ of death, they are many times by the mercy of God made very eaſie and tollerable, and while they are moſt sharpe, they are but ſhort: and God hath promiſed to give ſufficient grace to them that aske it, and not to tempt us above our ſtrength. But thou wilt ſay in thy heart, Oh, I ſhall forgo many comforts and commodities, faire houſes, goodly grounds, a loving wife, ſweet children, kind kinsfolke, friendly neighbours, &c. What are thy houſes in comparison of heaven? thy grounds, orchards, and gardens, in comparison of the Paradise of God; thy wife, in comparison of Ictus Christ, to whom thou ſhalt bee ioyned for ever? thy children, kinsfolke and neighbours, in comparison

2 Cor. 12.9
1 Co. 10.33

2 Cor. 4.
18. & 5.1

or

Heb.12.22

Mat 9.26

O f the company of innumerable Angels, and of the spirits of just and perfect men, and of the first borne which are written in heaven? where also in time thou shalt meet with thy children & friends, if they be the children & friends of God thy heavenly Father. Thus shal thy gaine be a thousand times greater than thy losse. For instead of temporall & transitory delights, thou shalt behold the face of the Lord in righteousnesse, and be satisfied with his likenesse, and enjoy pleasures at his right hand for evermore, *Psal. 17.15. & 16.11.* Moreover, (besides many other crosses and incumbrances) death wil free thee from a sickly body, and (which is far worse) from a polluted soule, which cannot cease from sinning, al the imaginations whereof are (by nature) onely evill, and that continually, *Gen. 6.5.* Which if it made the holy Apostle so mournfully to complaine.

plaine, and lamentably to cry out, O wretched man that I am, who shall deliver me from the body of this death, Rom. 7.24. how much more ought it to make thee to sigh, & lay with zealous Elias, It is enough O Lord that I have lived so long, take me I beseech thee to thy mercy, that I may sin no more against thy Maiestie, which I cannot but doe, so long as I live in this vale of misery; these and the like meditations may help to strengthen the hart of the weake beleever against the feare and terror of death.

Q. To come therefore to the last point, how may Christians helpe themselves when they doubt of their salvation, and of the favour of God, and of the forgivenesse of their sinnes; which maketh them feare damnation, and doubt left after this temporall and bodily death, they shall die eternally, and be tormented in hell for ever with the devill and his Angels?

A. This

This indeed is the sorest temptation of all other, and that whereby Satan doth most fearfully shake the hearts of the children of God in the time of their sicknesse. For neither the bodily paines, nor the conscience of wronging others, or the remembrance of their being wronged by others, nor the want of a Will, nor the feare of death can so much torment and perplex them, as the feare of that which followeth death. For this first death (as it is called) or bodily death, is nothing in comparison of the second, being a perpetuall separation from Gods gracious presence, and a living with Satan and his Angels for ever in unspeakable torment, which maketh the condition and case of the reprobates a thousand fold more cursed and miserable than the state of the wildest vermine that ever God created. In this case therefore

fore they must take a view of the markes of their election set downe, 2 Pet. 1.5.5.7.10. and in other places ; especially they must have recourse to their faith and repentance. For he that believeth, and is baptized, shall certainly be saved, *Marke 16.* 16.yea, he that belieueth in the Son of God, hath eternall life, (that is, he is as sure of it as if he had it already,) and shall not come into condemnation. And touching repentance (the unseparable companion of a true faith) it is said, that the wicked turning from his wickednesse, with true purpose of hart never to returne to it againe, (*Psalme 58.8.*) shall live, and not die; and he that confesseth his sinnes unfeignedly, and with a true intent to forsake them all, shall obtaine mercy and forgivenesse at the hands of God, *Prov.28.13.* Neither ought the greatnessse and multitude of their sinnes make

Iohn 5.24.

Eze.18.23

make them doubt of pardon, seeing it is as easie and as usuall with God to forgive the greatest sins as the smallest, to them that repent & beleeve; as the examples of *Mary Magdalen*, *Manasses*, *Peter* and *Paul* doe plainly prove. Neither hath he excepted any sinne but one, calld the sinne against the holy Ghost, which is a wilfull falling away from the Gospel (after the conscience is evidently convinced of the truth and benefit of it by the holy Ghost) with a malicious depraving and persecuting of it and the professors thereof, of meete hatred and despight, *Matth. 12:13*. Neither is that simply unpardonable, but in respect that God denyeth the grace of faith and repentance to such as fall into it. As for other sinnes, the more flagitious they bee, the more doth the grace and glory of God appeare and shine forth in for-

2 Kin. 11.2

Ephes. 6.16

Iam. 5.14.

forgiving the same, as the example of *Manasses* doth shew, whose sinnes were farre more haynous and horrible than theirs have heene, or could have been, (being private men,) though they had done their worst. But because unbelife is one of the most fiery & furious darts of Satan, which he casteth at men, as at other times, so more specially in the time of their sicknes, & at the approaching of their death ; men must not trust too much to themselves and to their owne strength, but send (as the Apostle willeth) for the Elders of the Charch. At least let them send for some one godly elder or minister (and chiefly their owne if he be fit,) who by his faithfull prayers (joyned with theirs) and holy instructions, may strengthen their harts, and obtaine remission of their sins (the common cause of all sicknesse) in their behalfe; that so the sicknes

it

2 Cor. 12.
8. 9.

it selfe(if it be curable) may bee healed, and their paine remo-
ved; or grace sufficient procured
for the meeke and patient bear-
ing of it. But let them send in
due season before it be too late,
and not defer his principall re-
medy too long(as the maner is)
till the patient bee past all hope
of recovery and releefe by any
bodily meanes: yea many times,
til he have lost(in effect)the use
of his senses and memory, and
can neither heare nor under-
stand the prayers that are made
for him, nor the speech that is
used to him by the Minister of
Gol, to any purpose. Where-
fore though in some cases the
bodily Physician may bee first
sent for, and mercy to be prefer-
red before sacrifice; yet the Phi-
sician of the soule is first to bee
sought to; which(under Christ)
is the faithfull Minister of the
gospel: for howsoever one Chri-
stian may minister great comfort

to a brother in distresse, as *Jonathan* did to *David*: in which respect the Apostle willeth men to confess their faults one to another, and to pray one for another that they may be healed, because the earnest prayer of a righteous man (though he be no Minister) is very effectuall, even as (though not in the like measure) the prayer of *Elias* was. Yet if this had beene sufficient, hee would not have willed them in the first place to have Lent for the Ministers of the Church, who (being such as they ought,) by reason of use) have their lentes better exercised to discerne both good and evill, and are usually more frequent and fervent in prayer than other men. Besides, they have by vertue of their office and ministry a mcre peculiar and special promise of binding and loosing, or of remitting and retaining sinnes, that is, of assuring

(with

I Sam. 23.
16, 17.
Iam. 5. 16,
17.

Verse 14

Hebr. 5.14

Mat. 18.18.

Joh. 20.23.

(with greater power and efficacy) the true repentant and believing sinner, that his sins are pardoned, and heaven set open for him; and terrifying the obstinate and impenitent with the contrary. For this purpose there is a notable place in Job, cap.

33. 23.

Q. You have satisfied mee in part, how men may helpe themselves against such things as doe most usually perplexe them upon their sicke beds, especially against the fears of hell and damnation, which is the most grievous of all the rest; but what say you to them who are stupified and benummed with a kind of spirituall lethargie or drowsieesse, who mind neither woe nor weale, save their present paine; who neither greatly dread death, nor desire life; feare hell, nor long for heaven?

A. Surely their estate is very dangerous: & yet of these there be not a few, who though they will

wil not plainly confess so much; yet one may gather by their carriage in their sicknesse, that they goe on blindfold, and rove uncertaintie; much like the Emperour ~~Adrian~~, who being upon his death-bed, began to bemoane himselfe, and to reason with his soule after this manner: **O** my poore wandring, flattering, pratling soule, the sweet and pleasant companion of my body, what shall become of thee now? To what place shalst thou goe now? As if hee should say, Surely I cannot tell: hitherto I know thou hast beene in my body, and given life, sense and motion to it: but now what shall become of thee I doe not know! **O** most miserable and fearefull condition! more dangerous a great deale then theirs who are affrighted with the feare of condemnation; even as those bodily diseases are most deadly, the danger wherof is not

*See various
chronicle,
in the life
of Adrian.*

discerned, nor the paine felt.

Q. What helpe is there for men
in this case?

A. They must do as men who
being in danger of drowning,
burning, or being murthered, use
to doe ; who notwithstanding
they bee never so drowsie, yet
being put in mind of their dan-
ger, they will shake off that slee-
py humor; to which if they give
way, the water will drowne
them, or the fire burne them, or
the fword devoure them. Was it
a time for the Israelites to sleep
when the raging Sea was before
them, the cruell enemy behinde
them, and the vast mountaines
on each side of them? In this case
therefore they cried to the Lord
(some of them no doubt in
faith) Helpe now Lord or never.
Even so such men must raise
and rowze up themselves as
much as possibly they may, and
stirre up the grace of God,
(though at bee but one sparke)
that

Exo. 14. 10

2. Tim. 1. 6.

that is in them, blowing the same by the bellowes of fervent prayer, holy meditation, and Christian conference. Thus did Job being full of anguish both of body and mind, stirre up himselfe and say, *I know that my redeemer liveth, whom I my selfe halsee, & with mine eies beheld,* Job 19.25. and Christ being to leave the world, left a most sweet example and patterne behind him for us to follow, saying, *Go to my brethren, I go to my Father and your Father, to my God and your God,* John 20.17. And Paul knowing that his death was at hand, speake not as uncertainely, or beating the aire with idle words, 1 Cor. 9.26. but he speake the words of truth and sobernesse, yea of joy and triumph, saying, *I haue fought a good fight, I haue finished my course, I haue kept the faith; henceforth is laid up for me a crowne of righteousness, which the Lord the*

Act. 20.25

1 Tim.

righteous Judge shall give mee at
that day: and not to me only, but to
all them that love his appearing.
And I have beeene told by one
that was present at the death of
a certaine godly Christian, who
at the giving up of his last
breath, used these words, *I goe to
my God.* Finally, it will be ex-
pedient for such persons (as they
may for their paine) to use some
words of exhortation to such as
are about them and belong unto
them, either to encourage
them in a good course, or to re-
claime them from an ill. For the
last words of a friend are often
most effectuall and best remem-
bered; and besides, by this meanes
they both comfort themselves,
and have the testimony of a
good conscience, and also leave
a good testimony of their piety
and love behind them.

Q. You have shewed me what
directions the sicke parties them-
selves are to follow, what say you to
such

such as come to visit them?

A. This is a duty required of all Christians, as may appeare by that speech of our Saviour Christ, used to the elect at the last day, saying, *I was sicke and ye visited me: and on the other side to the reprobate, I was sick and ye visited me not.* But especially this duty belongeth to the Pastors and Ministers, as may appeare by the words of the Apostle, laying, *Is any sick among you? let him send for the Elders of the Church.* Against such as willingly neglect the worke of mercy, may well be denounced the woe which the Lord threateneth by his holy Prophet against the Pastors of Israel, because *They had not strengthened the weake, nor healed the sicke, nor bound up the broken.* Wherefore it is a thing much to bee lamented, that many (yea and some that be in the ministry) who come to visit others, can scarce-

Math. 25
35-43

Lam. 5. 14

Eze. 34. 4

ly speake one word to their edification, but either sit idely looking on and saying nothing, or else speaking to small purpose, bidding them be of good comfort, & yet they know not why, nor how to comfort them, but only by telling them they hope they shall meet and bee merry againe, as they were at such a time, or some such poore stuffe.

Q. What other motives have Christians (and namely Ministers) to visit the sicke?

A. Because, first, by this labour they give proofe of their love, and that they can shake off sloth, and resist unwillingnesse, which hindereth many. Secondly, they have also use of their gifts, and so grow more able and expert by practise to performe this duty. Thirdly, they shall bee occasioned hereby to meditate more deeplye of their owne mortality, being eye-witnesses and care-witnesses of the same

sine in others ; and so the more
they contemne the world, and pre-
pare for death. Fourthly, beside
the good they may doe the sicke
party for the time present, they
shall gain much credit with him
afterwards if he recover, & pro-
cure (if they be Ministers) the
more reverence to their mini-
stry from him and others, and
shall the more readily perswade
them to any good afterwards.
Fifthly and lastly, by this meanes
they shal know the state of their
people the better, and learne
the better to apply themselves
unto them in their worke of the
Ministry for their profit.

Q What if the sicknes be conta-
gious and infecting, is the Pastor
bound in conscience to visit such?

A. Not so : For he must not
hazard himselfe, his family, and
whole flocke, (who are all e-
qually interessed in him) for the
releevung of one man : but the
Church must wisely take order

in that behalfe (so far as may be) both for bodily and spiritual comfort. Especially every man must be so much the more carefull for himselfe in the time of his health to lay hold on eternall life, because no man knoweth, when or where, or of what death he shall dye ; or whether he shall enjoy this benefit to be visited in his sicknesse or no.

Q. How then are they to behave themselves that goe to visit the sicke ?

A. They must pray for the spirit of wisedome and discretion, to know and understand the state of the sicke person; and put on the bowels of mercy and compassion : and not rudely to terrifie them with feare of bodily death, much lesse of eternall damnation ; nor unwisely (without good ground) feede them with hope of life and recovery, or (if they be past recovery) with hope of salvation ;

nor trouble their heads with idle and impertinent questions.

Q. What then shall they say to them?

A. They must frame their speech according to the state they finde them in. If they finde them perplexed with any of those things named before, as extremity of paine, or the like, they must frame their speech accordingly. But if they finde them willing and fit to heare (which sick folks alwaies are not, it will not be amisse to aske them such questiones in effect as these following, being ever mindfull wisely to temper both their speeches and prayers for length and loudnesse, with respect to the state and condition of the patient

Q. What be the questions that a faithfull Minister or Christian friend may fitly aske of a sicke person?

A. First, whether hee thinke hee shall recover and overcome

Gg. 5. that.

that sicknesse or no. Secondly, if he say hee hopeth to recover, and that his Physician telleth him his sicknesse is not to death, or if he say he thinketh he shall dye (though the u'ull answer with most Christians be, *I cannot tell, even as it shall please God*) what answer soever hee make, the next question may be (if the party have power to make a will, and have not done it already) whether hee hath set his house in order or no : and if he have not, then to advise him not to defer, for the reasons alleaged before. Thirdly, he may be demanded, whether he finde in himselfe (as *Paul did*) a desire to be dissolved and be with Christ : or at least whether he finde not a secret desire to live, and a lothnesse to leave the world? And here the sick person must (in the spirit of meeknesse) bee earnestly intreated to deale truly and plainly in this case ; because

because it may justly be feared, that many out of a preposterous respect of their owne reputati-
on, if they should discouer their owne weakenesse, will by no meanes say directly that they are either afraid or un-
willing to dye, but *even as it shall
please the Lord, so shall I be con-
tent.* For death as it is the last
enemy, so is it not the least fierce
and furious : neither can the
feare thereof bee so easilly o-
vercome as some imagine. And
therefore the fickle party is to be
intreated to deale truly with his
friends, yea rather with himself,
and not to deceive his owne
heart in this behalfe. Fourthly,
if hee confesse that he is either
afraid or unwilling to dye, then
is he to be comforted as before :
but if he constantly affirme that
he is neither afraid nor unwilling,
but rather (if it please
God) willing and ready to leave
this world, then he is to be de-
manded,

Matth. 16.

John 3.16.

manded, what is the ground and reason of this his readinesse and willingnesse to dye. If he answer (according to knowledge) because by death he is freed from sinne and sorrow, and made partaker of holinesse and happiness in the third heaven : then he is to be asked how he knoweth this, or how he can tell that it shall certainly bee so with him ; because this is that which all the wit and learning in the world cannot assure him of. Fifthly, if hee say, because God who is truth it selfe, and cannot lye, hath promised eternall life to them that truly beleeve in Iesus Christ. Sixthly, he is to be asked, whether he have this true faith or no. Seventhly, if hee say hee have, then is hee to be demanded what it is, and what be the soundest fruits, infallible marks, and surest signes and tokenes of the truth thereof. If in these things he answer as a man

of

of knowledge, God is greatly to bee glorified; and hee to bee strongly comforted, as being already possessed of that kingdome which hee shall certainly and shortly partake, whether he dye or live. But if he be ignorant or untaught, then is the more paines to be taken with him, and prayers to be offered up to God accordingly, for the former with more rejoicing and thanksgiving, and for the other with more humiliation and requests to God in his behalfe.

Certaine advertisements touching Prayer.

First, it must be remembred, that for as much as God is a Spirit, and will bee worshipped in Spirit and truth, wee must above all things bee carefull (according to the rule of the Apostle) to pray in the Spirit.

First,

Prayer is a
spirituall
thing.

Pro. 23.26

Mal. 51.17

First, with the inward desires and groanings of the spirit; rememb'ring what God requireth of every true child of his, saying, *My sonue, give me* (not thy body, tongue and voyce onely or chiefly, but) *thine heart*; that is, the thoughts, desires, and affections of thy heart; as faith, love, feare, humility, fervency, thankfulness, uprightnessse, and such like. And the Prophet saith, that *The sacrifices of God are a broken spirit*; and that God will not despise a broken and contrite heart. For the better performance whereof, some short premeditation would be used of every one that pray; who ought as they are able, and time will permit, to thinke with themselves who they are, even dust and ashes; before whom they come, even before the highest Maiesty in heaven and in earth; what they goe about, even the greatest and weightiest worke

in the world : and what lets and hinderances they shal have from themselves, and their own wandering, worldly, deceitfull, hard and unbelieveing hearts ; from Satan and his angels, and many outward occasions that may fall out. And here I cannot but admonish the Christian Reader to beware of a common fault, which I have observed with grieve of heart in some places where prayer is constantly used twice a day ; and yet it is commonly gone about with little or no reverence at al, some talking, some trifling, some working, some playing, till the very instant of prayer, yea, till he that prayeth in the name of the rest be upon his knees, and have begun the prayer that is offered up to God in all their names : and then suddenly they chop downe upon their knees, as though they had their hearts at command in a moment, to come before God with

Revel.8.1.

*Yet the
voyce is
necessary.*

with that confidence, reverence, humility, and fervency, that is required in holy praier. Wherefore let this fault be amended: and as there was silence in heaven for halfe an houre when the seven seales were opened; so let there bee at least some little silence & cessation from worldly talke and affaires, when we open our mouthes to God in prayer.

Further, let it be remembred in the second place, that there is a good and necessary use of the voyce, not onely publikeiy in the congregation (wherein without an audible voyce, both in preaching and praying, the people cannot bee edified) and privately in the family with others; but also in solitariness, when wee pray by our selves alone. Especially if we be so fitted with opportunity of time, and convenience of place, that wee bee not heard of others; which some wold brand with the

the marke of hypocrisie, and others take it as an occasion to discover the secrets of our hearts (which we desire to lay open to God onely,) and make a mocke of it to our reproach. For the voice is a most effectual meanes, both to quicken the affections, and to keepe the mind from wandring after by-matters. And we read that *David*, an holy Prophet, and a man according to Gods owne mind, did not content himselfe with mentall prayer, but did use his tong and voyce. And so did Christ the sonne of *David*, though hee were not subiect to any such wandring of mind, or faintnesse of affection as we be: yet hee used his voyce even when hee prayed to God in solitarinesse.

In the third place, when as question is made by many of the lawfulness, or at least of the expediency of praying by the helpe of a booke, or of using a

Psal 5.2,3.
& 16.9. &
30.12

Mat.26.39
Luk.22.41

pre-

*It is lawful
and in some
cases exped-
ient to use
a set forme.*

prescript and set forme of prayer: it is to be considered that there be divers degrees and measures of gifts, both naturall, (as wit, memory and utterance) as also of grace, (as knowledge, faith, zeale) given to divers men. Besides, that some have been more trained and exercised in this holy duty than others: now they that are better gifted, either by nature, or else by grace and custome, may use the more libertie: which difference I have observed, not onely in divers private Christians, but also in some most reverend, faithfull, and worthy Ministers; some using both in their publike Ministry, and in their private families, a stited prayer, and set forme of words, with little alteration at all, except some extraordinary occasion have happened; and yet both sorts so furnished with piety and learning, as I could hardly preferre

ferre the one before the other.

Moreover, whereas in respect of the place and company, there be three sorts of prayer : (publicke in the Church, private in the family, and secret by a mans selfe) greatest libertie may be taken in secret & solitary prayer, because wee are sure that (if there be a beleeving, humble, & bleeding heart, with an upright affection) God will not upbraide any man for his method, order, words, or utterance.

Yet in private prayer we may not take so great libertie. For in this light of the Gospell, where there is more knowledge than conscience, the yongest and simplest in a family (unlesse they be very babes and young children indeed) will be ready to cavill and stumble at it : and it may justly be feared, that some Christians well affected, have beeene somewhat faulty and offensive in this behalfe. Wherefore in this

Greatest liberty in solitary prayer

Leffe liberty
in private
prayer.

this case the saying of Christ must be remembred, that *Men do not put new wine into old bottiles*: for weake and tender Christians (such as commonly are in a family) are not so capable of that kind of prayer which is called conceived or extemporall, varying every time in words and phrases, manner and order, though the matter and substance be the same.

*Leaffliberty
in publike
prayer.*

But especially care must bee had in the publike congregatiōn, that nothing bee done in preaching, praying, or administration of Sacraments, but that which is decent and orderly; because there many eyes do see us, and many eares doe heare us, and therefore it is expedient (for the most part) to keepe a constant forme, both of matter and also of words, and yet without servile tying of our selves to words and syllables: but using herein such liberty and freedom

as

as may stand with comeliness, adding some clauses in the after prayer suitable to the matter delivered in the Sermon.

Now more specially concerning the use of a booke, although the weaknesse of some mens memories bee such, that a kinde of necessity is laid upon them to read the prayers which they offer up unto God in the morning, and at other times: yet because it is found by experience, that the fixing of the eyes upon a booke doth much blunt the edge of that zeale and fervency which ought to bee in prayer, let every man (if it bee possible) as labour and constancy will make it possible and easie, commit some wholesome terms of holy prayers to memory, (though they bee the shorter) that he may not be troubled nor distracted with turning over leaves, or poring on a booke: which will neither be so comely

A book may be used: yet it is much better to get our prayers by heart, which being done constantly and conscientiously, will sooner enable a man to pray profitabler and better than all the formes and rules that can be given or set down

ly in the eyes of others, nor so comfortable to himself: and let him do this constantly and with a good spirit, and he shall finde by the blessing of God, that in a short time, his heart will be so enlarged, and his mouth so opened, that he shall be able according to the sundry occasions that shall be offered (for there is scarce any day passeth over our heads, wherein there be not divers new occasions, either of rejoicing and thanksgiving, or else of mourning and craving pardon, or indeed of both) be able, both with comeliness, and edification to himselfe and others, to insert such clauses and words as are profitable in that behalfe; as they who are desirous to swim, by a little practice become so skilfull, that they have no need of any corkes, bladders, or bulrushes, but lay them aside as burthens and hinderances; so they that be desirous

rous to pray in the Spirit by use and practice shall through the blessing of God become so skillfull, that they shall have no need of any penned or printed prayers, but rather lay them aside as things that do blunt and quench the Spirit: as (I doubt not but) many good Ministers and good Christians have found by experience.

There is yet one question, and that is, whether it be expedient to begin our prayers with petition or thanksgiving, with praise or complaint, and confession of sinnes? I answer, that herein we may use our Christian liberty, as God shall minister occasion by his providence, and move our hearts by his holy Spirit: we have examples of both kinds in the holy Scripture, both in the Prophets and Apostles, and in Christ himself, who have sometimes begun with the one, and sometimes with the other.

Prayer may
be begun in-
differently,
either with
petition, or
else with
thanksgiv-
ing.

The

The Lords
Prayer both
beginneth
and endeth
with praise

Gen. 14. 19
20.

Gen. 24. 27

1 Sam. 25.
23.

The most perfect platforme
of holy prayer in the whole
Scripture, seemeth both to be-
ginne and end with praise and
thanks to God. For the first po-
tition, *Hallowed be thy name*, im-
plyeth a blessing and praysing of
God, like that which was used
by that great and kingly Priest
who meeting Abram, said, *Bles-
sed bee Abram of the most high
God, possessor of heaven & earth:*
*and blessed be the most high God
who hath delivered thine enemies
into thine hand.* And by Abram
servant, who seeing the succeſſe
answerable to the desire of his
heart, said, *Blessed be the Lord
God of my master Abraham,*
*whom he hath not left destitute to
his mercy & truth.* And by Da-
vid, when Abigail met him; *Bles-
sed be the Lord God of Iſrael, who
sent thee this day to meet me:* and
by Job, when hee heard of his
great losſes, comming one in the
necke of another, said, *Blessed be
the*

the name of the Lord; which im-
plieth as much in effect, as *Hal-
lomed be thy Name*: or as we (ac-
cording to the phrase of the
Scripture in other places) use to
say, *God be praised*, or *Thanks be
to God*: and Zachary the father
of John Baptist beginneth after
the same manner, *Blessed be the
Lord God of Israel*, &c.

Luk. 11.68

There was none of them which
might not have acknowledged
and confessed their sinnes, and
namely Zachary his unbelieve,
and David his rashnesse & bloudie
resolution, to have made a
massacre of so many innocent
persons: yet the mercy of God
pardoning their sinne, and pre-
venting them by his blessing did
so affect them, that it made them
in their prayers to begin with
thanksgiving, and put praise be-
fore petition. And Christ in his
first prayer which is recorded
by the Evangelist, taketh the
same course, sayin, *I thanke thee,*

Mat. 11.25.

O Father, Lord of heauen and earth, &c.

2d. 17. 11.

Act. 12. 11

In like manner the latter part of the Lords prayer, being a ratification or confirmation of the six petitions going before, implieth a kind of thanksgiving, ascribing all high authority, absolute soveraignty, omnipotencie, and glory to God alone. Wherefore, though when God doth shew us any speciall mercy and favour, it be most to begin with thanksgiving and admittion of his goodnessse, as Peter did : and when he doth frowne upon us, and bring us into danger and trouble, it is most fit to begin with petition and request as Iehosaphat did, 2 King. 22.23. yet in our usuall and ordinary prayers, and offering up of our morning and evening sacrifice to God, we may begin indifferently with either.

Finally, whereas the most part of prescript and printed prayers

It is no hard
thing in so-

Litany prayer
to change
the number

prayers are set downe in the plurall number (as they call it) which may breed some trouble to such as be novices in this excrise of prayer, when they pray singly by themselves; it will be no hard thing to change the plurall number into the singular, or the singular into the plurall, and to say *I* for *wee*, and *wee* for *us*, and contrariwise; and use will make it easie. Besides, if a Christian consider that he beleeveth and belongeth to the Communion of Saints, and prayeth as a member of the whole body, it will not be amisse in his most retired and solitary prayers to pray in the plurall number; especially if before he begin, he use (as is most meet) some short meditation, and thinke of wife, children, parents, kinsfolke, neighbours, yea of the whole Church: neither will it be any hard matter (with a little practice) in the confession of his sins

It is usually
and ordina-
rily best to
pray in the
plurall
num. er.

and craving pardon, to insert such clause as this, in the singular number, saying, *But more especially O Lord I do acknowledge and bewaile my own unbelieveing bard, and impenitent heart, and such a grievous sinne committed, or such a holy and good duty omitted.* & so likewise of thanksgiving,

Concerning the setting down of any new formes, I confess I was very unwilling, because there is such great plenty and variety of godly prayers in print already, penned both by forreigne Divines, and by our owne countreymen; as by that blessed and holy Martyr, master Bradford: as also by master Sampson, master Dearing, master Field, master Hierow, and divers others, who now sleepe sweetly in the Lord: to say nothing of such as are living, whose printed prayers are nothing inferior to the former. Besides

New forms
of Prayer,
not very
needfull.

sidcs, I have observed by long experience, that the spirits and gifts of good and godly men are divers & manifold; the occasions and circumstances of praying so variable, & the things for which we are to pray and give thankes so innumerable; that howsover there may and ought to be (as hath beeene said) publike formes for order and comonersse: yet I can hardly see how privat pray-
ers (our private occasions and necessities varying daily, and being so many and divers, and no one mans condition in the world is in all things like unto another) can be prescribed and limited, without some prejudice to that spirituall liberty which ought to bee given to every Christian in powring out his spirit before the Lord,

Nevertheless, because there have ever beeene, and still are, so many Babes in the Church of God, who had still need to be

A hard
thing to
prescribe
formes of
private
pray'r.

Yet needful
in respect of
some.

fed with milke, as being not able to digest strong meate, (though for the time they might have beeene teachers:) some also of such bad memories and heavy spirits, that they cannot pray at all without such helpe; the labours and paines of learned and godly Divines are much to be commended in this behalfe. Concerning my selfe, the greatt reason moving mee to set downe these few formes following, is this; that if there be any that have no other Bookes of piety and devotion but this Epitome, they may finde something here (besides those directions set downe in this Epitome) for the helpe of themselves, and also of their children and families to this purpose.

*Somē short
meditation
and mental
prayer will
do well be-
fore vocall
prayer.*

To come then to some few formes of prayer, let every Christian when hee findeth himselfe sufficiently refreshed by sleepe, labour to awake with God and

to season their hearts with some
mentall prayers, as he is direc-
ted in this Abridgment, or any
other booke of the like argu-
ment. And let him not be idle
when he riseth up and maketh
himselfe ready, but let him
thinke of the resurrection of the
soule from sinne every day, and
of the resurrection of the bodie
out of the grave at the last day ;
and of clothing himselfe with
Christ Iesus his righteousness
and holinesse ; and of putting
on the spirituall Armour which
is respect of the might, malice,
multitude of the
enemies that we are to encoun-
ter withall every day.

Having thus made ready and
apparalled thy selfe, both in-
wardly and outwardly, use no
delay, but take the first and fit-
test opportunity to kneele down
in some convenient place, and
there by thy selfe or with others
offer up a morning sacrifice of

H h 4 prayer

Take the
first oppor-
tunity of
praying
vocally.

Prayer and thanksgiving, in this or the like forme of words. If straitnesse of time by reason of some sudden & urgent occasion, wil not permit thee to use a larger forme, thou maist bee the briefer. In which respect, as also in divers others, I would desire every Christian to study earnest for the true meaning of the Lords Prayer: for it comprehendeth whatsoever thou canst aske at Gods hands, or give him thinkes for. And divers have written exceeding well of it, as master Bradford, Master T. C. master Perkins, master Baine and others.

A Prayer for the Morning.

V V E yeeld thee humble & hearty thanks, most mighty God and mercifull Father in Iesus Christ, as for all thy former benefits, so for the safe and quiet sleepe wee have enjoyed

joyed this night past. O Lor^d how sweet and amiable art thou towards us ! how great and manifold are thy mercies bestowed upon us ! being so much the more to bee admired, by how much our wicked lives have not deserved the least of the, but rather the cleane contrary judgements to be powred downe upon our heads. For wee confesse before thee, that we are every way most vile and miserable, curted and abominable by reason of our innumerable sinnes, made the more hainous by our ingratitude, and by all other circumstances that may make them grievous in thy sight. For wee have broken all thy holy lawes, in thought, word and deed, committing sins forbidden, omitting duties commanded ; or performing them in a very cold, careless and unprofitable manner. We are sinners by nature, being justly chargeable with the sinne

of our first parents, and tainted with originall corruption from the very first moment of our conception; from which bitter & venomous root we have brought forth innumerable fruits of rebellion and disobedience, and that daily. Forgive us (we humbly beseech thee for Christ Jesus sake) these our grievous and innumerable sins, both originall & actuall, knowne and unknowne, remembred and forgotten: And give us assurance thereof by the testimony of thy holy Spirit, through a true and lively faith in the promises of the Gospell.

Keape us, good Lord, from those judgements which by reason of these our sinnes we have most iustly deserved at thy hands, especially from eternall death and condemnation: and such fatterly corrections as in wisdome thou shalt see meet to lay upon us, we beseech thee in mercy to sanctifie them unto us, that

Morning Prayer.

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that we may be the better for them all the dayes of our life.

C Lord increase our faith, quicken our hope, kindle our zeale, inflame our hearts with a true love of thee, of thy law, of our brethren, and of every good thing; and with a perfect hatred of that which is evill, worke in us a godly sorrow for all our sinnes past, with true purpose of heart and power also to amend our lives according to thy word, with all other graces accompanying everlasting life.

Teach us, good Lord, to deny our selves, and to take up our crosse and follow Iesus Christ every day. And as thou doest teach us by thy word to deny all ungodliness and worldly lusts, and to live soberly, justly, and godly in this present world: so teach us by thy Spirit to number our dayes aright, that knowing how fraile we are, we may apply our hearts to wisdom:

Morning Prayer.

dome: and remember that the
feare of God is the onely true
wisedome, and that to depart
from evill and to doe good, is
the most true and perfect un-
derstanding.

Lord be with us this day and
ever, both at home and abroad,
alone and in company, at all
times and upon all occasions:
do not forsake us nor leave us to
our selves and to Satan; for then
wee shall run headlong into all
sinne and misery. Good Lord
make us faithfull and fruitfull in
the dutyes of Christianity, and
in the labors of our callings, and
grant that it may bee our meat
to doe thy will, and to finish thy
worke. Bleste and prosper the
workes of our hands, the words
of our mouthes, & the thoughts
and purposes of our hearts, with
all that we shall desire and en-
deavour, see or heare, accor-
ding to thy will, or endure ac-
cording to thy good pleasure.

Gve

Give us thankfull hearts to thy Majesty for all thy mercies spirituall and bodily, temporall and eternall; as also for thy fetherly corrections, wherein we know thou aydest at our good, esteeming it a singular favour that we may come to heaven any way. And therefore we pray thee to give us concented minds in all estates, with a right and holy use of prosperity and aduersity. And measure out unto every one of us thy servants, such a portion of life, health, peace, liberty, maintenance and credit, as may be most expedient for us, in respect of our severall callings, charges, and other necessities. Give us neither poverty nor riches, feed us with food convenient for us.

Blesse thy chosen people throughout the world; gather thy Saints together from all quarters of the earth, and call home the wandring sheep of thy

Morning Prayer.

thy fold wheresoever dispersed,
that there may be one fold, and
one chiefe shepheard, Iesus
Christ. Remember thine ancient
people the Iewes, who have lain
so long under that curse & hard-
nes of heart which they brought
upon themselves by their sinne
in crucifying the Lord of glo-
ry.

Be mercifull to thy Churches
wheresoever thou hast planted
them. Be a tower of defence to
such of them as be in danger of
the malicious and bloody ene-
my. Convert or contound all
their adverstaries, and in thine
owne time, and by thine owne
meanes deliver them out of all
their distresse. Bless more espe-
cially the particular Churches
which thou hast planted within
the Realmes of England, Scot-
land, and Ireland, and in our
neighbour Countries of France
and Germany.

Give thy Gospell yet a more
free

free and powerfull passage in them : remove all stumbling blocks of offence, and pardon those crying sinnes that have a long time called for vengeance in thine ears, and with-hold thy heavy iudgements from us, that by reason of them doe lye at our doores ; especially, the outragious swearing, profanation of thy Sabbaths, pride, oppression, unmercifulnesse, uncleannesse, coveteousnesse, idlenesse, riot, and excesse, that are so rife amongst us. Worke true faith, with zealous and speedy repentence in all estates and degrees, according to the measure of their sinnes, lest as thou hast made our prosperity wonderfull (in respect of our long peace & plenty, which we have enjoyed with the continuance of thy Gospel and true religion) so thou make our plagues wonderfull, both by removing of these good things from us, and bring-

ing the contrary judgements of
warre, famine, pestilence, and
false religion upon us.

Blesse (wee humbly beseech
thee) in speciall manner and
measure the Kings Majestie our
deare and dread Soveraigne,
with his whole Royall family,
with his honourable Counsell,
and all other estates and degrees
in this land. Enrich them with
all spirituall and heavenly gra-
ces and outward good things
which thou seest needfull for
the glorifying of thy Name, the
comfort of their owne lives, the
salvation of their soules and bo-
dies, and the conscientiable dis-
charge of the severall places and
duties wherunto thou hast cal-
led them.

O Lord in mercy remember
those particular congregations,
families and persons that we are
more especially interressed in,
and more nearely knit unto by
any speciall band and covenant,

of calling, kindred, friendship
and familiarity, or benefits re-
ceived from them, either spirit-
uall or bodily: in respect wher-
of wee stand bound in conscience
to pray and give thankes
more humbly and hartily, more
often, and more earnestly for
them. Good Lord we beseech
thee to bee ever present with
them, to heare and to helpe
them in all their needs, to direct
them in all their doubts, and
to defend them in all their dan-
gers, to releeve them in all their
wants, and to comfort them in
all their sorrowes; and especial-
ly to keepe them from sinning
against thee: and to quicken
them up to serve thee in righte-
ousnesse and trae holinesse, in
duties of piety and mercy, and
of their severall callings all the
dayes of their life. And because
wee are bound as fellow mem-
bers of that spirituall body
whercof Christ is the head, as
well

well to weepe with them that weepe, as to rejoyce with them that rejoyce, we doe most humbly beseech thee in tender compassion to looke upon the afflictions of thy deare children and faithfull servants who doe suffer for well-doing, and for the keeping of a good conscience before thee and men; not forgetting such as be otherwise distressed and afflicted, whether outwardly, or in their persons, in soule or in body. Good Lord forgive them all their sinnes, ~~heale their soules,~~ speake peace unto their consciences, even that peace which passeth all understanding; and let the inward ioy and comfort of thy holy Spirit so sweeten and affwage all their paines, troubles, and miseries; that they may beare them not onely with patience and meeckenesse, but also with chearefull and thankfull hearts. Bring to their remembrance the hea-

heavenly comforts which they
have heard & learned out of thy
holy word, with wisedome to
apply and lay them home to
their owne soules; and in thine
owne good time deliver them
out of all troubles. Moreover,
because we know not how sud-
denly our change may come, we
beseech thee to prepare us thy
poore servants for the time of
our further tryall, the day of our
visitation, and the houre of our
death. Give us grace like good
and faithfull seruants, well to
improve and employ the few small
talents thou hast committed to
our trust, that when the day of
reckoning commeth, wee may
make a good account, and bee
received into our Masters joy.
Grant that with the wise Vir-
gins we may continually carry
about us the oyle of grace, faith,
love, and uprightness of consci-
ence; that when soever the Brid-
grome shall come, we may be
made

made partakers of his blessed-
nesse. Finally; because thy mer-
cies toward us are so manifold
and unspeakable, we make us we-
humbly beseech thee, continu-
ally, thankfull to thy Majestie
for them. Our sinnes are innum-
erable, but thy mercies do far
exceed; we cannot reckon up
the particulars of them; it is too
hard a taske for us; we can but
in generall point at them. Thou
hast loved us freely with an ie-
verlasting love, thou hast elec-
ted us to eternall life, made
us of nothing in thine owne
image; given us thy deare and
only Sonne to redēeme and
save us, whō we had made our
selves the servants of sinne and
bondslaves of Satan. O that we
could acknowledge and prize
these precious gifts of thine as
we ought to doe. Thou hast cal-
led us with an holy calling, justi-
fied us by faith, sanctified us by
thy Spirit, prepared for us an e-
ternal

ternall weight of glory in the
heavens, and provided all manner
of good things for soule and
body here upon earth. Thou
hast continued thy Word and
Gospell amongst us many
yeares, with outward peace and
plenty ; freeing us from the
sword, and from famine in any
extremity, and of late yeares
from the plague and pestilence
more then hath beene usu-
ally heretofore. Thou hast beene
wonderfull in great and strong
deliverances of us, our Princes,
and land, from open invasion,
and privy conspiracies ; among
which the Powder treason did
in craft, malice, and cruelty, ex-
ceed all other that ever were.
Thou hast beene patient toward
us thy most unworthy servants
beyond all measure, and hast
heaped many blessings upon us,
our families, charges, friends and
kinsfolke : for all which we doe
as wee are able, yeeld thee all
humble

humble and harty thanks. Hearc
us most mercifull Father, accept
our thanksgiving, and answer us
graciously in these and all other
our necessities, and the necessities
of all our brethren, and graciously
grant the same unto us
as thou shalt see most meet for
every one of us, and that onely
for thy Sonne our Lord and Sa-
viour Christ Iesus sake; in whose
name and words we doe farther
call upon thee, and give thee
thankes, and finish our weake
and unperfect prayers in that
perfect forme of holy prayer
which hee himselfe hath taught
us, saying, *Our Father,* &c.

A Prayer for the Evening.

O Eternall God, & in Christ
Iesus our most loving and
mercifull Father, by whose pa-
tience and fatherly providence
wee are met together at this
time,

time, with will and opportunity
to call upon thy Name; accept
(we most humbly beseech thee)
this our evening sacrifice of
praier and praise, which we doe
here offer up to thee in the
name and mediation of thy
deare and onely Sonne Iesus
Christ, in whom alone thou art
well pleased.

Forgive us, O Lord, forgive
us, we humbly and heartily be-
seech thee, our most grievous
and manifold sinnes, which doe
in number exceed the haires of
our heads, and in weight are
heavier than the sand. If wee
should goe about to reckon up
the particulars of them, wee
should finde it a thing too hard
and impossible for us. And
therefore we doe most humbly
beseech thee to forgive us those
sins more especially whereunto
we have been most prone, by
reason of our naturall inclinati-
on, education, custome, com-
panie,

Evening Prayer.

pany, or any other occasion ;
even those sins (O Lord) wheteby we have most dishonoured thy holy Name, provoked thy wrath, grieved thy spirit, defiled & wounded our own soules, and whereof our consciences either doe, or might, and would (if they were not benummed & hardened) most bitterly accuse us, and cry out against us for.

More particularly we do beseech thee to forgive us the sins committed against thy Majesty this day presently past, whether in thought, word, or deed ; either by committing that which thou hast forbidden, or omitting that which thou hast commanded ; or performing it in a sinfull, unreverent, cold, careless and unprofitable manner. For there is no day passeth over our heads, wherein we doe not offend thee every kind of way.

And although it please thee some

some daies to keepe us from reprochfull and notorious sinnes, and to stay us either by thy restraining power or renewing spirit, from grosse and actuall evils, and from foule and scandalous offences : yet if thou O Lord (who searchest the heart and reines) shouldest streightly marke the vanity and wandring of our minds and tongues, the manifold lusts that fight and warre in our members, our mentall uncleannessse and adulteries, our privie pride, secret envy, coveting and lusting after things which are not convenient ; wee should not be able to answer thee one of a thousand.

Wherfore we most humbly beseech thee, freely to pardon, not onely our grosse and actuall transgressions, but likewise mightily and mercifully to cleanse us from our secret sins. Give us power and purpose, not onely to wrastle against, but al-

so to ouercome all our corrup-
tions, especilly the strongest of
them : and quicken vs to the
performing of euery good and
holy duty, and especially those
whereunto we are most dull and
heavy, and namely this of
prayer.

Make us truly thankfull (we
humblly beseech thee) as for all
former fruits of thy loving
kindnesse, so for thy mercies and
favours bestowed upon us this
day presently past. Wee blesse
thee (heavenly Father) for our
life, health, safety, peace, liber-
ty, food and apparell, power
and wil, either to think, speake,
or do any good thing. Wee blesse
thy Name for the dangers wee
have escaped, for the sinnes
which (by thy grace) wee have
shunned, and for the good du-
ties which (by the helpe of thy
holy Spirit) wee have in any
weake measure performed ; and
for all other comforts wee have
enjoyed

enjoyed, for soule and body, for
this life and a better. For these
and all other thy mercies which
are more then wee are able to
reckon up, we yeeld all humble
and hearty thanks that our hard
and barren hearts can possibly
render and give to thy Divine
Majestie.

And now, O Lord, wee com-
mit and commend our selves,
our soules and bodies, with all
that we have, to thy most graci-
ous and blessed protection, be-
seeching thee to keepe us, and
all ours and thine as the apple
of thine owne eye. Sanctifie us
both in soule and bodie, defend
us from those dangers which
may happen unto us, either
from Satan or wicked men, fire
or water, or other casualties,
which we (overwhelmed with
sleepe) are not able to dis-
cern of, much lesse to defend
our selves from. Grant that
though we sleepe, yet our hearts

may awake, wain, and bee furnished for the coming of the Bridegroom. Bleſſe and ſanctifie our reſt and ſleep unto us, and make it ſweet, moderate, quiet and comfortable, according to the neceſſity of every one of us; that being refreſhed thereby, wee may awake with thee, and walke before thee, and be ſincere all the day long.

Give reſt and ſleepe to all thy beloved ſervants and deare children, whereſoever diſperſed, & make us partakers of the faithful and fervent prayers one of another. Watch over all our Watchmen, by whosew watchfull providence we do (under thee) enjoy this peace and ſafety. Especially we pray thee to preſerve, defend, and bleſſe the Kings maieſty our dread Sovereign, with his whole royll family; and keepe them both from open violence, and privat practices of their malicious and fuliill

subtil enemies. Preserve and
bless his honourable Counsellors, Nobles, Judges, and the
rest of the Magistrates, as also
the faithfull Ministers and Com-
mons of the land.

Remember in tender mercy
every Christian Congregation;
several family; and particular
person, that we be any way in-
terested in, have received mer-
cic by, and (in respect thereof)
stand bound in conscience to
pray more often and earnestly
for. Such as thou hast knit unto us more nearely, by the co-
venant of marriage, by the band
of blood or affinitie, neighbourhood, friendship, or fami-
liarity, we beseech thee to have
them in speciaall remembrance.
And though it would be a wea-
riness to the flesh to reckon
them up by name, one by one
unto thee ; yet i thou Lord
knowest who they be, and what
their wants and necessities are,

and what the thoughts and de-
sires of our hearts bee for their
good.

Wherefore wee beseech thee
accordingly to take knowledge
of them, and to be present with
them by thy Spirit, to convert
them that go astray, and to con-
firme and strengthen them that
are entred into a good course,
and to comfort them that are
any way distressed, howsoever
outwardly, or in their persons,
in their soules or in their bodies,
as their needs shall require. Pre-
pare and fit us thy poore and
braut unworthy servants for
thyne owne kingdome: and
grant that out whole life may
be a laying and providing for a
happy end. We know not (O
Lord) when we lie downe, whe-
ther ever we shall rise againe a-
live and in health: neither doe
wee know in the morning whe-
ther wee shall live till the eve-
ning. And therefore we doe be-
seech

Teach thee that wee may so lye
downe every night in faith and
assurance of thy favour, and the
forgivenesse of our sinnes, and
in the peace of a good conscience,
and loue to all men, as if
wee shold never wake more:
and so rite up, and spend the
day, as if it were the last day, to
the end that when it commeth
indeed, it may be a joyfull and
welcome day unto us; and that
the day of our death may be the
day of our entrance into that
life which thou hast prepared
and laid up for them that love
thee, and beleieve in thine one-
ly Sonne our Lord Iesus Christ:
To whom with thee, O Father,
and thy blessed Spirit, bee ascri-
bed and given all glory and
power, majesty and dominion,
thanksgiving and obedience
both now and ever. And in
whose name and words we doe
further call upon thee, &c.

*A Prayer framed for the direction
of one that is taken with sicknesse.*

Most mighty Lord and gracious Father, vouchsafe, I humbly beseech thee for Christ Iesus sake, to looke down upon mee thy most unworthy servant, with the eye of pitty and compassion, though I bee worthy of no mercy. For I have abused and mis-spent many good daies, yea, moneths and yeeres of health and ease, in vanity and idlenesse, following after the lust of the flesh, the lust of the eye, and the pride of life, and hunted after the sinfull pleasures and deceivable commodities of this present evill world, even with greedinesse. At least, I have not so numbered my daies, and redeemed the season, and walked so circumspectly as I should have done, improving and imploying those talents and gifts which

Ioh. 2. 5.

Plal. 90. 12.

which thou hast committed to
my trust, either in the duties of
pietie, or in the labours and
workes of my particular calling.

Math. 25.

My life (alas) hath beene
most wretchedly sinfull and un-
profitable, and therfore most
cursed & miserable I have (espe-
cially in respect of that which
I might and ought to have
done) gained very little or no
glory at all to thy (holy) Name,
nor caused those with whom I
have conversed to blese and
praise thee in my behalfe. Nay
contrariwise, I, that should both
by word and deed have instruc-
ted and holpen others, have ra-
ther pulled them downe than
built them up by my example ;
through my want of faith, love,
zeale, patience, wisdome and
fobriety. I have beene carelesse
and cold in praying, dull and
heavy in hearing, ready to dis-
honour thy Name by rash and
vaine oathes, light behaviour,

Rom. 2.21.

I i 5, and

and carelessse living ; or at least by winking at them, who by such meaneſ have taken it in vaine. Thy Sabbaths haue not been daies of delight, but rather ſeemed overlong and tedious to me except I might be prophane and idle, and uſe my carnall liberty in them. And as I haue dealt with thee, ſo haue I with my brethren, moft groſſly forgetting (in my daily course) that Royall law, and the next Commandement to the greateſt, which ſaith, Thou ſhalt love thy neighbour as thy ſelfe; and whatſoever you would that men ſhould doe unto you, the ſame doe you to them. This law (good Lord) and all the branches thereof, which I haue moft wickedly broken, my weakeſſe will notuffer me to lay ouer before thee in particular: yet I cannot, I may not, I dare not, condeale ſuch and ſuch a good dutie by me omitted, and ſuch a groſſe
and

and grievous sinne committed by me in such a place, and such a time, with such a person, which now lyeth heavy at my heart. Then I tooke delight in it, now I loath (O that I could loath it more throughly) and repented in dust and ashes.

Job 12. 6.

O the good that I might have done to my selfe and others these many golden dayes, and weekes, and months, and yeares wherein thou hast spared me, & given me health? What knowledge, what faith, what spirituall wisedome, what love, what patience, and other spirituall graces might I have attained unto? How often might I have read over, or heard read with profit the holy Bible, and other good booke? How many godly Sermons might I have heard? what fruit might I haue reaped by the company of faithfull Christians? what good might I haue done to others (though not by my

my purle for want of abilitie) feeding the hungry, and clothing the naked ; yet by my speech and pretence, strengthening the weake, instructing the ignorant, comforting such as were in misery, and performing other duties of piety and mercy.

But now (woe is me) sicknesse and paine have seized upon me; the arrowes of the Almighty sticke fast in mee, and his hand preseth me sore. There is no soundnesse in my flesh, because of thine anger O Lord : neither is there any rest in my bones because of my sinne. For mine ini-
quities are gone over my head as a weighty burden, they are too heavy for mee. My heart panteth, my strength faileth me, and the comfort of my life is gone away ; and these messen-
gers and fore-runners of death (by thy commandement and appointment) are come, and have taken hold on mee, and dis-

Psal. 38. 1,
2, &c.

disabled mee from performing
of those good duties which in
my health I so sinfully and wic-
kedly neglected: so that now I
can hardly use my tongue and
speech, yea scarcely thinke up-
on any thing but upon the pre-
sent paine that I feele.

O Lord, all my desire is be-
fore thee: and my groaning is not
hid from thee. I beseech thee (if
it be thy blessed will) to remove
this paine and sickenesse from
me, or so mitigate it towards
mee, that it may not exceed
the measure of my faith,
strength and patience, meekly to
bearc it as becommeth my pro-
fession, yea and to make a good
and an holy use of it. For thou
Lord art faithfull, and wilt not
suffer any of thine to be temp-
ted above that they are able,
but wilt with the temptation
make a way to escape, that thy
children may be able to endure
it. I know that thou canst do all

1 Cor.10,
13.

things

Gen.18.14

things, and that nothing is either hidden from thee, or too hard, or impossible for thee. Thou art the most tender and all-sufficient Physician both of soule and body. If thou wilt, I know thou canst give mee eare and health; and also that thou wilt doe it, if it be for thy glory and my good. Give me grace with all uprightnesse and meeknesse of wisedome, patience, contentment, and chearefulness, to submit my selfe to thy holy counsell and decree; and to say from the bottome of my heart, *Thy will be done.*

If it be thy blessed will to restore my health, and prolong my dayes, I beseech thee to blesse the meanes, the physicke, diet, rest, sleepe, and attendance that shall be uised for that end. Especially good Lord heare the prayers of me thy most unworthy servant, and of thy children and Churches that shall be offered.

red up to thee in my behalfe. I desire to live onely to doe thee service, and to glorifie thy Name upon earth, doing good to thy Saints, and such as any way depend upon mee, or belong unto mee in a more speciall manner, and to make sure my owne calling and election, and to grow in grace, faith, hope, and love of thee, and of my bretheren, and to bring forth fruits worthy of repentance and amendment of life; in all which duties and spirituall graces, I have hitherto beeene so barren and defective.

But if it bee thy holy will by this sickenesse to put an end to the dayes of my pilgrimage here upon earthe, I most humbly beseech thee for Christ Iesus sake, to prepare and fit mee for thine owne kingdome. Give me a quiet, peaceable, and comfortable passage out of this vale of misery, into the paradise of eternall

Psal. 16.3
1 Tim. 5.8
2 Pet. 1.10

eternall joy and felicitie. So
guide and assist me (for that lit-
tle time I have to tarry here) that
Satan may take no advan-
tage against me, and that such as
see me, or heare of me, may not
be offended and stumble at me;
but that the wicked may bee
ashamed and confounded, and
the godly edified and comfor-
ted.

Finally, most gracious Fa-
ther, as thou in this thy iust, yet
loving and facherly correction
remembrest mercy towards me;
so grant that in my affliction
and misery, I may remember
thankfulness towards thee.
Thou mightest have sent me off
long agoe, when I had neither
knowledge, faith, hope, nor
conscience of my waids: and at
this time thou mightest have
taken mee away by some more
violent or sudden death, as thou
hast done (no doubt) many of
thy deare children, or else laid a
more

more tormenting and intolerable paine upon mee : but thou dealest with mee as an indulgent father, that will not lay any extreme correction upon a tender childe ; and givest me time and space to pray and confesse my sinnes, and professe my faith before thee. Lord, into thy hands I commend my spirit, thou hast redeemed it. O forlacke me not over-long; my flesh and my heart faileth: but thou (O God) art the strength of my heart, and my portion for ever. O my soule hope in the Lord, for with him there is mercy : and with him there is plenteous redemption, and hee will redeeme me from all mine iniquities.

Psal 73.26
& 130.7

Blesse thy chosen people (O God) even to the end of the world; be mercifull to thy Churches in every place, especially in this land : bee mercifull to the Kings Maiestie, his royll family, with the whole Magistracie,

Mini-

ministry and commonalty of
the Realme. Bless every Chri-
stian Congregation, family and
person that I am interessed in
and indebted to, and stand bound
in conscience to pray for, in re-
spect of the speciall comforts
either for soule or body that I
have received by their meanes.
Forget not, O Lord, my deare
kinsfolke and acquaintance,
nor any of thine afflicted chil-
dren. Grant that they may dye
in a good age, and that we may
have a joyfull meeting at the
resurrection of the just, Amen
good Lord for thy mercys sake and
for the merits of Jesus Christ,
Amen.

*A Prayer for one that is recove-
red of some disease, or delivered
from some danger.*

O Eternall God, who art no
bless fearefull in power
then

then wonderfull in compassion,
mercy and truth, I most vile
and wretched sinner, having
found grace and favour in thy
sight, in being freed from my
painefull and grievous sick-
nesse, and great danger I was
inately in; and having not any
thing else to render to thee (O
Lord) for this thy great benefit
and undeserved favour towards
me, I doe most humbly beseech
thee to enlarge and open my
heart, to offer up an humble,
hearty, and untainted sacrifice of
praise and prayer unto thee, be-
seeching thee graciously to ac-
cept the same at my hands for
the merit of thy beloved Sonne
in whom alone thou art well
pleased, and for whose sake
thou hast had mercy upon mee a
most wretched and miserable
sinner.

I called upon thee in the time
of my trouble, and thou hast
heard mee, and now Lord I de-
sire

fire (as I am able) to glorifie thee,
yea I beseech thee by thy ho-
ly Spirit so to strengthen and
enable me, that I may, though in
weaknesse, yet in truth and up-
rightnesse of heart extoll and
magnifie thy holy Name for
this thy great mercy and loving
kindnesse towards mee. I was
oppressed with paine and weak-
nesse, my soule fainted within
me: yet when I called upon thy
Name thou hearest mee, and
hast releaved, eated, and healed
mee, O Lord my God. O then
what shall I render unto thee
for this singular beniesse which
thou hast bestowed upon mee?
I am not able so much as to
have one thankefull thought, or
to use one thankefull word to-
wards thee, except thou helpe
me, and worke it in me. From

Wherefore (O heavenly Fa-
ther) I most humbly beseech
thee, as thou hast healed my bo-
die, so to heale my spirit, and to
pardon

pardon my sin : say to my soule,
I am thy salvation. Good Lord
I beseech thee le to worke with
me, that I may continually heare
that Golden sentence and ad-
monition of thy holy Sonne
ounding in mine eares, Behold
thou art made whole : sinne no
more, lest a worse thing come un-
to thee. Let neither the malici-
ous and subtill suggestions of
Satan, nor the deceitfull com-
modities or thorny cares of the
world fasten upon me, and make
me forget the holy vowes,
prayers, protestations, and pro-
mises, yea purposes of heart (so
farre as I could sound the depth
thereof) that I had to become a
new creature.

John. 15

When paine and anguish was
upon me, my heart relented at
the remembrance of my sinnes,
and I was ashamed and confoun-
ded in my selfe, to thinke that I
had used the time of my health
no better, but consumed my
daies

daies in vanity, minding onely
or chiefly earthly things. Then
was I ready (as the child that
feeleth the smartnesse of the
rod) to cry out and say, Lord
forgive me: Lord spare me: Fa-
ther of heaven take pitty upon
me: O that thou wouldest but
once more, even this one time,
prove and try mee, and thou
shalt finde what a dutifull child,
what a faithfull and obedient
servant I will be unto thee.

Now (O heavenly Father)
thou hast once more heard mee,
and had mercy upon mee: thou
hast spared me, and withdrawne
thy heavy hand from mee, even
this time also, and hast proved
and tried mee once more, how I
will carry my selfe towards
thee. Let me not, I beseech thee
returne with the Dogge to my
owne vomit againe, nor with
the Sow that is washed, to my
wallowing in the mire, and filth
of my former sinnes. Let me not
be

be so fickle, and unconstant as the foolish young childe, who presently forgetteth all his vowes and promises, so soone as the smart of the rod is removed from his flesh ; nor like those rebellious Israelits that remembred thee no longer then thou layedst thy heavy hand upon them ; nor like *Pharaoh*, whose heart hardened as fast as thou tookest away thy hand.

Help (O Lord) for I feele already my rebellious and wicked heart, even upon this beginning of my recovery out of my late paine and danger, ready to revolt and carry mee away to my former vaine courses, company, conversation and worldly lusts. I begin to minde earthly things as much, and heavenly things as little as ever I did. Help me therefore (O heavenly father) and uphold me by thy holy Spirit, that I never returne again to the like folly, nor lye in the like leaven.

Job 34.36

leaven of uncleanness, covetousnesse, or any other sin that heretofore I have done. O heavenly Father, my desire is rather still to be tried in the fire of affliction, till such drossie corruptions be (in some comfortable measure) subdued and mortified in me; till I may lay in truth and soundnesse of heart, Before I was afflicted I went astray: but now I have learned to keepe thy word. It is good for me that I have beeene afflicted, that I might learne thy statutes, Psal. 119.67.71.

Thou aightest O Lord have cut me off long ago, and it is thy great mercy that I have not before this beeene cut off and consumed by some naturall or violent death: but since it hath pleased thee once more to spare mee that I may recover my strength and health, I beseech thee give me grace to deny my selfe, with all ungodlinesse and worldly lusts, more throughly then.

then heretofore ; and to live more soberly, righteously and godly than ever I have done. Give mee grace to lay fast hold on eternall life, and to make my owne calling and election sure; that knowing my name to bee written in heaven, I may rejoice with joy unspeakable and glorious. Grant that I may no longer live the rest of my time in the flesh, according to the lawes of men, but according to thy will O God. O let it suffice mee (for alas it is more than enough,) that I have heretofore followed the custome of the world, and the corruption of my owne heart, walking in profphanenesse, covetousnesse, latciviousnesse, excesse of wine and strong drinke, revellings, banquettings, idlenesse, and other abominable sinnes.

Aud because I know not when thou wilt summon mee againe, nor in what manner : I

Kk be-

beseech thee grant that I may
be sufficiently warned by this
late summons, to cleare my ac-
count, and to satisfie my credit
too, if not by payng the debt,
and making satisfaction for my
sinnes (which is altogether un-
possible) yet by putting in an
all-sufficient surety, whom I
know thou wilt never refuse,
even my Lord and Saviour Ie-
sus Christ : for hee is thy Sonne,
yea thine onely begotten and
most dearely beloved Sonne :
he is able to make satisfaction ;
yea hee hath satisfid already
for the sins of all them who doe
truly beleeve and trust in him.
Wherefore thou canst not re-
fuse him in justice ; and for thy
mercy and truth sake thou wilt
not refuse him.

Onely I beseech thee to
worke Faith in mee to lay hold
upon him. And having wrought
it, I beseech thee to increase it,
that I thereby may draw vertue
from

from him, and from the power
of his death, to dye unto sinne,
and from the power of his resur-
rection to rise unto righteou-
nesse, and serve thee in true ho-
liness both in the generall du-
ties of piety and mercie, and al-
so in the speciall duties of my
particular calling. Lord make
mee like unto the prudent Vir-
gins which went forth to meet
the Bridegrome (Iesus Christ)
with the oyle of grace, faith and
unfained repentance in their
hearts ; whereby it came to
passe, that theugh they sometimes
slumbred, yet they were
quickly awakened, and were ad-
mitted to the marriage of the
Iambe. And to the end I may
keepe my selfe waking, give me
grace with those good and
faithfull servants to use that Ta-
lent which thou hast committed
to my trust, with such con-
science and faithfulnesse, that
when thou commest to reckon

With me, I may receive a comfortable sentence from thee, and be received into eternall glory with thee.

Finally (O Lord,) to the end I may thus watch with the prudent Virgins, and apply my worke, and employ my talent with the faithfull servants, I most humbly beseech thee to give mee power and will to set before my eyes the comming of our glorious Lord Iesus Christ to judge the quicke and the dead, with all his holy Angels about him, to seperate the sheepe from the goat, and to judge every one according to his workes, turning the cursed goats into everlasting fire, and receiving the blessed sheepe into eternall joy. O heavenly Father, the beholding of this most glorious picture made faithfull Enoch walke with thee til thou tookest him to thy selfe. Wherefore I beseech thee to grant,

grant, that I before whose eyes
this glorious picture is more
plainly and lively set out in the
tables of the new Testament,
may live by faith, and walke
sincerely and uprightly before
thee, till it shall please thee to
translate mee out of this vale of
misery and sinne, into that king-
dome of glory and righteou-
ness which thou hast prepared
for mee, from the foundation
of the world. Hearc mee O
Lord heavenly Father, and an-
swer me graciously in these and
all other my necessities, and that
onely for thy sonne Christ Iesus
sake my onely Mediator and
Advocate: to whom with thee
O Father and the blessed Spirit
bee ascribed and given of mee
and of all thine elect, all power
and dominion, thankes, honour
and obedience from this time
forth and for evermore, Amen.

*A forme of morning Prayer
for the Lords day.*

O Lord increase our faith, and by thy holy Spirit prepare our hearts to pray as we ought: and for Christ Iesus sake accept this our morning sacrifice (though weake and unperfect) which in his Name, and by his mediation and intercession we offer up to thee. We humbly and heartily acknowledge thine infinite wisdome, tender love, and fatherly goodnesse towards us thine unworthy children (most vile and wretched sinners) in that it hath pleased thee not onely to give us a liberall allowance of time to doe our owne works, and to follow our lawfull callings and recreations, for the health of our bodies, and necessities of this present life; but also to appoint us one day in seven to attend upon thee, and to doe thy work, being

being to us Christians the first day of the weeke, wherein thou didst begin thy great and glorious worke of the Creation of the world; and wherein thy Son Christ did finish the great and gracious worke of the redemption of thine elect.

Wee know O Lord that wee are bound in conscience to serve and worship thee every day of the weeke, and every day to set apart (if it may be done) some time for spirituall and heavenly exercisces; yea, and when we are in our earthly businesse, to carry heavenly minds about with us: yet it pleaseth thee further to allow us one whole day in seuen, to attend wholly upon thee, and more throughly to acquaint our selves with thee, and with thy waies, and with our owne sinfull and deceitful hearts (which will not easily bee sounded:) to the end we may weane them from the love of the world

K k k and

and the things of the world, which are nothing else but the lust of the flesh, the lust of the eye, and the pride of life: all which have taken such hold of us, that without thy speciall helpe and assistance wee cannot possibly shake them off.

Wee doe therefore humbly thank thee(O heavenly Father) that thou knowing what earthly mindes and worldly lusts we carry about with us, hast thus provided for thine owne glory and our infirmitie, to take us off, and by a kinde of necessitie laid upon us by thy holy Commandement, compelled us to attend upon thee one day in seven, more solemnly and throughly then of our selves we would ever have done; such being our corruption and love of this wicked world, that wee should never have spared thee one whole day in a yeare from following our owne sinfull pleasures,

lures, worldly profits, and carnall delights.

O Lord pardon this prophaneness with all the rest of our sinne, whereof this is a principall one, whereby all the rest are fed and nourished in us : For if wee did sanctifie thy Sab-baths as we ought, wee should not be so full of ignorance, unbelife, impenitencie, pride, selfe-love, ingratitude, impatience, murmuring and discontentednesse, nor so voyd of knowledge, faith, love, and feare of thy Name, patience, humilitie, and meekenesse, as now we are, We should not be so ready to be drawne away to any falte worship, or to omit, neglect, or in a sinfull, cold, careless, unreverent, and unprofitable manner to performe the duties of the true and spirituall worship, or any way to take thy great and glorious name in vaine, as now wee bee.

Wee should not bee so prone to neglect the duties of brotherly love, to swell against our superiors, despise our inferiours, and envy our equals ; but honour them, pray for them, and every way procure their good. Our hearts would not be so voyd of mercie, our eies so full of adulterie, our minds so set upon covetousnesse, our mouthes so open to speake, and our eares so open to heare false tales: neither would vaine desires and wandering thoughts, tending to the hurt of our brother, get such entertainment at our hands.

Grant theretore (most mercifull Father) that by the gracious assistance of thy holy Spirit, wee may learne to redeeme the season, and so to number all our daies (our Sabbaths especially) that upon them we may get wile, religious, believing, loving and repentant hearts. Give us grace to consecrate this

day,

day as a day of delight, holy and honourable to thee, not doing our owne works, nor following our owne pleasures, nor speakinh vaine words, but exercising our selves in duties of piety and mercie, religion and brotherly love, privately and publikely, in thy house, and in our owne, in such manner and in such measure, that the inward and spirituall man may bee enlightened, strengthened and quickened to serue thee the better in al generall and particular duties all the weeke following ; Wee making thy day, not onely a day of reconciliation for the sinnes of the weeke past, but also a day of preparation and spirituall provision, furnishing our selves for the better performance of the duties of the weeke to come. And thou O Lord which didst so blesse a little materiall bread and water to thy servant *Elias*, that in the strength there-

thereof hee walked a journey of
fortie daies, vouchsafe so to
blesse the spirituall food of thy
word to us, that in the strength
thereof wee may walke before
thee more faithfully, fruitfully,
humbly, and chearefully these
six daies ensuing.

And now (O heavenly Fa-
ther) that we are to goe to thy
house to partake of thine ordi-
nances, we beseech thee to goe
before us thither, and stand by us
there, and bring us backe againe
rejoycing with the *Eunuch*, whē
we shall find our faith increased,
our hope quickned, our zeale
kindled, our hearts inflamed
with the love of thee, and of our
brethren; and our minds renew-
ed not onely in knowledge and
understanding; but also in a firme
and true purpose of heart to for-
sake our most familiar, sweet,
and gainfull sinnes; and to walke
more sincerely, humbly, cheare-
fully, constantly, aud consciona-
bly

bly before thee, in the duties of holinesse and righteousnesse, all the daies of our life.

Let us not (wee humbly pray thee) make thy house, which is a house of prayer and spirituall exercises, a den of theeves, or a cloke to cover our owne corruptions withall, as though our bare comming to Church would make all whole : neither let us goe thither as to a stage of pride and vanitie, to gaze and looke about, to see and to be seene : but grant that wee may looke well to our feet, being more ready to marke, beleeve, and obey thy holy word, than to offer up the sacrifice of fooles, who come thither either profanely for fashion sake, or hypocritically to please men, or maliciously to entrap the Minister, or superstitionally with an opinion of merit, in getting grace by the worke wrought, or some way or other wickedly to serve their owne turne.

It is a fearefull thing (O Lord) that thy faithfull Ministers should be made a favor of death and instruments of condemnation to a great number; and that the precious seed of thy holy Word should be cast away upon so many, some not heeding or marking at all what is taught; some not laying it up and hiding it in their hearts, others not weeding out the worldly lusts and thorny cares that bee within them. Whereupon it commeth to passe, that some bring home nothing, being pretently made a prey to Satan, who snatches it away frō them before they remove their foot; others not hiding it deeply in their hearts by fervent prayer and holy meditation, are quickly discouraged by the reproaches, disgraces, and troubles of the world, which follow them that shew any true love and liking to the Word of God; and
goe

goe about to frame their lives thereafter; others though they hide it deeper, and remember it better, yet they doe so mingle it with their owne earthly delights, and worldly cares, that it never commeth to perfection.

Grant therefore (most mercifull Father) that we may take diligent heed both what wee heare, and how we heare. Keepe us (we humbly pray thee) that wee be neither like them who are compared to the high way, who doe not so much as attend and bend their minds to marke what is taught; nor to them who are compared to the stony ground, who doe it but shallowly and superficially, nor to them that bee compared to the thorny ground, who doe choake and smother it with minding their ease, pleasure, gaine, profit, and preferment over-much: but give us grace to be like them who are compared unto good

good ground, who comming to the word *with honest and good hearts*, that is, with beleevings, repentant, and upright hearts, fully resolving to obey it and to be ruled by it in all things, doe carefully marke and heed that which is taught, lay it up deeply in their minds ; and weeding out (as much as is possible) those pricking thornes of uncleannes, covetousnesse, pride, malice, and ambition, doe bring forth fruit with patience and in due season.

For this end we humbly pray thee to blesse thy servant whom thou hast appointed to offer up our paayers unto thee, and to deliver thy message unto us. Give unto him the tongue of the learned, that he may know how to speake a word in due season to him that is weary, even the word of knowledge and the word of wiidome, the word of sound & wholesome doctrine, and of wise and powerfull

full application, with all plaine-
nesse and simplicitie, love, zeale,
and courage, without partialitie
or respect of persons. And grant
that we thy unworthy servants
may lay aside all malice, guile,
prophanenesse and hypocrisie ;
and receive with meekenesse
the word ingrafted, which is a-
ble to save our soules : and de-
sire as new borne babes the sin-
cere milke thereof, that we may
grow thereby, and be made par-
takers of eternall glory in thy
heavenly kingdome.

Finally (O Lord) wee most
humbly befeech thee, be merci-
full to thy poore people, who
sit in darkenesse and in the sha-
dow of death, drowned in Pa-
ganisme, Mahometisme, Iu-
daisme and Papisme ; cause thy
grace and that light of thy Go-
spell to shine unto them, to
discover and lay open their
grosse errours and hainous sins :
and to beleeve and obey thy
holy

holy word. Be mercifull we beseech thee) to such amongst our selves as be scattered like sheep without shepheards, being under iunable or unfaithfull, unskillfull or unconscionable teachers. Thou that art Lord of the harvest, vouchsafe (we hubly intreat thee) to remove or reforme loyterers, and thrust forth labourers into thy harvest. Take away (O Lord) in thine owne good time all things that offend, and open a doore of entrance and utterance for so many as thou shalt enable and make willing for thine owne worke. Be mercifull to them, who through carelesse, prophanenesse, hypocritie or worldlinessse, abuse the meanes ; and to them who being blinded by error and superstition, doe refuse the same.

Forget not such thy deare servants, who by any pressing necessity, of sickenesse, imprisonment, banishment, or other

imployment, cannot be permitted to come to thy house : Let thy gracious presence and holy Spirit, by blessing of their private prayers and meditations, make some supply of that want unto them. And grant that wee who (by thy fatherly providence) have both power and will to partake of the meanes, may use the same with all diligence, faith, reverence, uprightness of conscience, constancie and perseverance all our dayes, to thy glory and our owne salvation. Grant us these things (most mercifull Father) and whatsoeuer else thou knowest to bee needfull for us, or for any of thine, and that through the merits of thy most dearely beloved and onely begotten Sonne, and our onely Mediator and Aduocate Iesus Christ: to whom with thee O Father & the holy Ghost be ascribed and given of us and of all thine elect, glory, power,
domi-

dominion, thanksgiving, and obedience, from this time foorth and for evermore, Amen.

*A short Prayer for the direction
of a private Christian after he
commeth from Church, upon
the Lord's day especially.*

I Doe humbly and heartily thanke thee O Lord heavenly Father, for the wholesome doctrine and comfortable instruction which this morning I have heard out of thy holy word by the mouth of thy faithfull servant. I doe heartily beseech thee, that passing by my sinnes and infirmities in hearing, thou wouldest so imprint the same in my memory, and blesse it unto me, that I may believe it with my heart, and practise it in my life and conversation. Good Lord, let not the sweetnesse and favourinesse of any

any bodily food which I am to receive of thy bounty, put the relish and remembrance of thy holy word out of my minde: but grant that in feeding of my bodie I may also feed my soule by holy meditation of the things I have heard, and together with my bodily sustenance call to mind the food that never perisheth. And as it is thy will that I should use thy good creatures with wisedome and sobrietie every day; so give me grace this day especially to use them with such wisedome and moderation, that they doe not make me the more unfit to partake of the spirituall food thou hast prepared for mee; to the glory of thy Name, the good of thy Saints, and my owne eternall salvation, through Iesus Christ my onely Mediatour and Advocate, Amen.

A Prayer for the householder

A forme of Prayer for the direction of the Master of the family, before the afternoones exercise.

O Lord heavenly Father, we doe humbly thanke thee through Iesus Christ for that spirituall repast, and heavenly banquet, which this morning thou hast of thy bountie bestowed upon us for the refreshing of our soules; which we most humbly beseech thee so to blesse to every one of us, that we may bee the better for it all the dayes of our life. And now thou hast bestowed a new benefit upon us, in feeding our bodies with materiall food, wee pray thee so to strengthen and quicken us by thy holy Spirit, that our table bee not made a snare unto us, and the bodily food wee have received, a hinderance to the fruitful receiving of that spirituall sustenance, which

which thou haſt provided for us
in thine owne houſe.

We acknowledge that we are
very dull of hearing, even in the
forenoone, when being empty
and fasting, and lately refreſhed
by rest and ſleepe, we ſhould be
moſt fresh and fit to appeare be-
fore thee, and to attend and
partake of thy holy ordinances; but
wee are much more dull in
the afternoone, when we come
to offer up our evening ſacrifice
unto thee. For then we find (by
wofull experience) that our
hearts are made more fat, and
our eares more heavy, and we
our ſelves more drowsie and un-
fit, either to heare thy word, or
to joyne in prayer with thy peo-
ple, with that zeale, reverence,
and attention that we ought to
doe: by meanes whereof we dee-
prophane thy holy Sabbaths,
and take thy great and glorious
Name in vaine, and make our
ſelves a prey to Satan our spiri-
tuall

tuall enemie.

Wherefore, good Lord, wee
humblly intreat thee to forgive
us this great sinne, whereof our
hearts have so often accused us,
and whereby wee have so often
dishonoured thee, grieved thy
Spirit, defiled our owne soules,
and many times offended our
brethren. And grant that wee
may so much the more careful-
ly looke to our feet that they
slip not, and make a covenant
with our eies that they slumber
not, and with our mindes that
they wander not; by how much
we finde our selves more prone
and subject to these infirmities.
Good Lord stand by us, and
helpe us, that we may give thee
both our eares and hearts, and
stirre up that sparke of grace
that is in us, rememb'ring that
we go about a great and weightie
worke, wherein wee have to
wrastle, not onely with our
owne dulnesse and untoward-
nesse,

nesse, but also with the devill (a most mighty, malicious, and subtil enemy) who is ever ready at hand like a ravening fowle, immedately to catch away the precious seed of thy holy word from us.

We beseech thee therefore, most mercifull Father, to bee with us, to awaken, quicken, and strengthen us by thy holy Spirit, that we may keepe our owne hearts with all diligence, and be watchful over our selves and resist Satan ; and lay hold upon thy Word, which is the Word of eternall life : and so hide this precious seed in the furrowes of our hearts, that it may keepe us from sinning against thee, and bring foorth much good fruit in us , even the fruit of faith, repentance, and holy obedience; in some an hundred, in some threescore, and in some thirty fold ; to the glory of thy Name, the peace

and comfort of our owne con-
sciences in this life; and the e-
ternall salvation both of our
soules and bodies in heaven,
and that through the onely me-
rits of Iesus Christ our Medi-
ator and Advocate: to whom
with thee O Father and the ho-
ly Ghost, be ascribed and given
of us and of all thine elect, all
glory and praise, thanksgiving
and obedience from this time
forth and for evermore, Amen.

*An Evening Prayer for the
Lords day.*

O Eternall God, Father of
our Lord Iesus Christ,
who art infinite as well in pow-
er and Majesty, as in mercy
and compassion; thou didst
make heaven and earth, and all
things therein contained, and
that of nothing, in the compasse
of six dayes, and didst rest the
seventh

seventh day, and by thine owne example didst consecrate the same as a day of spirituall rest and recreation to thy people whom thou hadst made in thine owne image: and afterwards didst renew a seventh day unto us by the authority, practice and example of thy blessed Apostles, and especially of thy blessed and holy Sonne, who perfec^{ed} the worke of our redemption by his glorious resurrection (which was a secondary creation, no lesse glorious, and (to thy chosen people) more gracious and mercifull then the first:) accept we humbly beseech thee for his sake this our evening sacrifice of prayer and praise, which though in great weakenesse; yet in the uprightness of our hearts we doe offer up unto thy Majesty in his Name, in whom onely thou art well pleased, and for whose sake thou canst not bee angry for

ever with them that do truly
trust in him.

We acknowledge (O Lord) that wee have deserved a curse rather than a blessing for doing thy worke, even the worke of this thy day, so negligently; yea so sinfully, unreverently, carelessly, coldly, and unprofitably. Thou hast given us thy Sabaths to make our provision of spirituall food, that our soules might fare the better all the weeke following; yea, all our life long: but wee (alas) have made a slender marker, lost our labour, mis-spent our time, and laid up little or nothing at all; much like to foolish and trewantly Schollers, who care not how little they have for their money. An heavy account wee have to make for many yeares, and moneths, weekes and dayes most wofully consumed and mis-spent in vanity & idlenessse, wantonnesse and worldlinessse; but

but especially for our prodigall
mispending and sinfull passing
wyer those dayes which are
dedicated by an expresse pre-
cept to the glorifying of thy
Name, and refreshing of our
owne soules in a more soleinne
and speciall manner.

It is true O Lord that by thy
fatherly providence (for which
we humbly and heartily thanke
thee) we live under the meanes,
and by thy holy Spirit (which
wee pray thee to increase and
kindle in us) we desire to be par-
takers of the meanes, but this is
our misery, that we doe not, that
we cannot profit by the meanes
in any measure as wee ought.
Our bodies indeed are present
before thee, and thou hast plan-
ted thy holy feare so farre in us,
that we dare not with the Po-
ppish recusants and carnall pro-
fessors, absent our selvyces from
thy house : but being there wee
suffer Satan to steale away our

heares, and fill them with many
vaine fancies, wandering thoughts
and worldly cares, or else to
cast a spirit of slumber, drowsi-
nesse and deadnesse of heart up-
on us, whereby it commeth to
passe that our bodies being pre-
sent, our better part is absent,
and wee not much unlike those
hypocrites who draw neare to
thee with their lips, and wor-
ship thee with their mouthes,
when in the meane time their
hearts are fafre from thee.

We doe therefore most hum-
bly beseech thee (O Lord hea-
venly Father) even for thy Son
Christ Iesus sake, to forgive un-
to us (with the rest of our sins)
the sinnes of this thy Sabbath,
whereby we have sinned against
thee, either alone or in compa-
ny, in private or in publike, in
thy houle or in our owne, by a-
ny evil committed, by any good
neglected, or sinfully perfor-
med in duties of piety ; as in
heav-

hearing, praying, communicating; in duties of mercies, as visiting the sicke and prisoners, relieving the needy, and comforting the afflicted: for we acknowledge our selves every way guilty before thy Divine Majesty. Forgive us therefore (most mercifull Father) for Christ Iesus sake, and seal up in our consciences the assurance thereof by thy holy Spirit through a true and lively faith in the promises of the Gospell.

O Lord write in the tables of our hearts a fruitfull remembrance of all the sound and wholesome instructions, which either heretofore, or this day presently past, wee have heard and learned out of thy holy Word. And grant, O Lord, that we may continually remember thy holy precepts, to observe them; thy precious promises, to beleieve them; and thy fearfull threatenings, that we may tremble

ble at them. Grant that we may remember the examples of the godly, to imitate their vertues, to be made more wary by their infirmities and falls, and so to marke the examples of the wicked, that we may rather abhorre their prophanenesse than envy their prosperity.

More specially wee beseech thee, that whereas this day such and such doctrines and uses have beeene laid out before us, for the further strengthening of our faith, quickning of our hope, kindling of our zeale, and renewing of our repentance ; it woulde please thee to imprint them so deeply in our minds, and ingrave them in our hearts, that wee may thinke of them when wee lye downe, and that our sleepe may (by meanes thereof) be made more sweet unto us, and wee made every way both more able and willing to doe thee service in the duties of

of Christianity and of our severall callings.

Finally, whatsoeuer graces and good things we b̄g of thee for our selves, we doe humbly crave the same for thy whole Charch, especially in this land, for King, Prince, Councill, Magistracie, Ministry, and Commonalty, and for every Christian Congregation, family, and severall person to whom we are more specially indebted, for the performing of this duty, beseeching thee to powre downe thy holy Spirit abundantly upon them and upon us, that we may serve thee faithfully for a time upon earth, and reigne with thee for ever in heaven, and that through the merits of our Lord and onely Saviour Jesus Christ. Amen.

A T A B L E SHEWING THE Summe of all the seven Treatises, and the Contents of every Chapter in them,

The first Treatise sheweth who be the children of God indeed: or (which is all one) who be true beleevers, & have sound assurance of their salvation.

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2. Mans moſt full estate conſiſteth in the 1. loſe of iruſe, holines and happiness, 2. in the gaining of the contrary ſinfullerneſſe and cursedneſſe, both in this life and the life to come. p. 11

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